The Syntax of the Genitive Case in Aristophanes

JAMES WILSON POULTNEY

A DISSERTATION

SUBMITTED TO THE BOARD OF UNIVERSITY STUDIES OF THE JOHNS HOPKINS UNIVERSITY IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF DOCTOR OF PHILOSOPHY

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PREFACE

The material for this dissertation was taken from the Oxford Text of Hall and Geldart, but, following the practice adopted by Todd in his Index Aristophaneus, I have used Brunck's line-numbering in the choral passages. I have rarely noted variant readings except in a few passages where they involve genitives of a different type from that found in the reading of the Oxford Text. Since the total number of genitives in Aristophanes is very great (between forty-five hundred and five thousand), I have seldom remarked on their interpretation, though I have occasionally given translations or explanations in order to justify my classification; and a few syntactical parallels from other Greek writers will be found.

In arranging the passages within a given section or subsection my practice has been to follow first the alphabetical order of the words on which the genitives depend (sometimes with paragraphing for each word but usually not), and next the chronological order of the plays and the order of lines. Nouns are alphabetized according to the form of the nominative singular, verbs according to the form of the present indicative active, the prefix ἐσ- as εἰσ-, ξυν- as συν-. Owing to the need of showing the examples in an adequate context, I have sometimes quoted one or two lines preceding that in which the genitive occurs, and in such cases the number given is that of the first line quoted (as in the grammar of Kühner-Gerth); but the index always shows the number of the line containing the particular genitive word in question.

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INTRODUCTION

This dissertation is one of a series of studies in Aristophanic syntax undertaken by students at The Johns Hopkins University at the suggestion and under the direction of the late Professor C. W. E. Miller. Its aim is not to demonstrate any theory, but merely to offer a classification of all the genitive constructions in Aristophanes for possible purposes of reference. Two studies of this nature already exist. Sobolewski's monograph on the prepositions in Aristophanes is a highly useful work, and the passages where I have differed from his interpretations are few in comparison with those where I have been helped by them. The other work is that of Bentz dealing with the genitive case in dependence on verbs and adjectives. The material is treated with care, and the important distinction between the "true" and "ablatival" types of genitive is made clear; but the author appears not to have published the results of any investigation of the uses of the case with other parts of speech. This leaves the great mass of possessive and partitive genitives, with some minor types, as an unexplored field.

The most convenient system of classification is an arrangement in chapters according as the genitive depends on nouns, verbs, prepositions, and so on, not omitting the cases where together with a participle the noun forms an absolute construction; and, roughly, this is the system which I have followed. But it is impossible to use so mechanical a method consistently through the whole dissertation without distorting the natural relationship of one type to another. The genitive with verbs is sometimes derived from a prehistoric ablative construction but more often not; the genitive with certain compound verbs really depends on the prepositional prefix rather than on the verb proper; and the genitive with adjectives as a homogeneous class does not exist: such genitives are for the most part closely related to various types with verbs. The "true" and "ablatival" genitives are sometimes difficult to distinguish, and the nature of this difficulty is touched upon at the beginning of Chapter VIII. Historical syntax is not within the scope of this book, but it does affect the distribution of material

in VIII. and IX. My chief authorities in these matters are Brugmann-Thumb, Griechische Grammatik, and Delbrück, Vergleichende Syntax der Indogermanischen Sprachen and Syntaktische Forschungen.

The genitives in dependence on nouns give the greatest difficulty in classification. The partitive constructions, it is true, form for the most part a well defined class, but even here we find some troublesome types. I hope that I may be pardoned for regarding the genitive with a noun signifying some part of the body as a predominantly possessive construction, even though logically the head and feet and hands, or even the mind and soul, are parts of the person. The Genitive of the Author is a type intermediate in character between the possessive and subjective types, not distinguishable from either by any clearly marked boundary, and having at the same time a certain relationship with the Genitive of Origin (Chapter V. D.). Indeed the genitive of the parent's name with *υἱός, θυγάτηρ, παῖς*, etc. and particularly the predicative genitive of the parent might with good reason be called genitives of origin. In both the subjective and objective classes I have allowed some latitude, and the right of many examples to be placed in either of these classes might be disputed, but in such cases the clearest examples are separated from those of a more uncertain character. The numerous lyrical passages in Aristophanes abound in genitive constructions which show great vagueness, and this is especially true when the passages are metaphorical, as they often are. Some of the most typical passages are to be found among the appositional genitives in Chapter V. A.

The dissertation contains two appendices dealing with case-attraction and with genitive uses of the articular infinitive, matters that constitute not special types of genitive but merely special uses of some of the various types already treated. Among certain other matters of interest is the use of other cases with verbs which normally require the genitive. Vesp. 557, 619, and Av. 508 show forms of *ἄρχω* with the internal accusative *ἀρχήν*, and Lys. 740, the only other passage with *ἄρχω* and the accusative (*ἄρχω* here = *begin*), was emended by Bentley, followed by van Leeuwen and Wilamowitz-Möllendorff, so as to read *τουτονί* for *τοῦτο σύ*. *κρατῶ*, in the sense *master, overpower,* appears in Eq. 209 f., Nub. 1346,

Vesp. 536, 539, Av. 420, 1753. Likewise the cases where μιμνήσκομαι takes the accusative mostly call for a special explanation. In Ach. 516, Nub. 887 f., and Thes. 275 τοῦτο, the object of the verb, is followed by a clause introduced by ὅτι or ὅπως. In Vesp. 1434 the object of μέμνησο is at the same time the object of the subordinate verb ἀπεκρίνατο, and in 577 τἀγαθά may owe its case to the relative ἅ. In Ran. 661 ἀνεμιμνῃσκόμην has the special sense *I was trying to recall*. Thes. 1201 is in the barbarous Greek of the Scythian policeman.

Certain passages deserve mention here because their corrupt or fragmentary condition or the uncertainty of their interpretation has made it impossible to classify them in the body of the dissertation. In several cases the sense is perfectly clear, but the genitive construction is of an anomalous type. In Eq. 733 ἀντεραστὴς τουτουί the genitive refers not to Demos, the person loved, but to Cleon, the Sausage-seller's rival in love, and consequently depends on the prefix ἀντ- rather than on the verbal element. In Nub. 65 ἐγὼ δὲ τοῦ πάππου 'τιθέμην Φειδωνίδην, the word ὄνομα may be supplied. Cobet, followed by Van Leeuwen, inserted τὸ just before τοῦ, making the genitive easier. 999 μνησικακῆσαι τὴν ἡλικίαν ἐξ ἧς ἐνεοττοτροφήθης shows ἐξ in a use probably somewhat similar to the poetic construction in which it introduces the personal agent. Vesp. 352 πάντα πέφαρκται κοὐκ ἔστιν ὀπῆς οὐδ' εἰ σέρφῳ διαδῦναι is very difficult. The sense is perfectly clear, but the genitive does not belong to any of the usual Greek types. It is more like the French partitive in negative sentences, and Graves probably comes closest to the truth when he calls it a partitive with *satis* understood. 1115 f. (κηφῆνες) οἳ μένοντες ἡμῶν τοῦ φόρου / τὸν πόνον κατεσθίουσιν, οὐ ταλαιπωρούμενοι. πόνον may be used here in the sense *fruit* (*of labor*), making φόρου a sort of genitive of origin, but I should prefer to regard τοῦ φόρου τὸν πόνον as a periphrasis for *hard-earned tribute*, comparing Plut. 530 ἱματίων βαπτῶν δαπάναις. Av. 281 f. οὗτοσὶ μέν ἐστι Φιλοκλέους / ἐξ ἔποπος . . . has been variously interpreted, but I prefer the interpretation of Rogers and Van Leeuwen, who make Φιλοκλέους depend on ἔποπος, with reference to the tragedy Τηρεύς or Ἔποψ by Philocles. The genitive would then have some resemblance to those in Chapter II. 1. In Av. 1473 ff. ἔστι γὰρ δένδρον πεφυκὸς / ἔκτοπόν τι Καρδίας ἀ- / πωτέρω Κλεώνυμος, the

genitive Καρδίας depends on ἀπωτέρω, probably as a genitive of separation (*quite far from Cardia* and at the same time *quite without heart*) rather than as a genitive of comparison. In 1563 πρὸς τὸ λαῖτμα τῆς καμήλου gives no satisfactory sense. Bentley proposed λαῖγμα, Green γ' αἶμα, which Rogers adopted, though Kock objects to γε. In Thes. 111 ff. χαῖρε καλλίστας ἀοιδᾶς / Φοῖβ' ἐν εὐμούσοισι τιμαῖς / γέρας ἱερὸν προφέρων, the genitive (Dobree's emendation for καλλίσταις ἀοιδαῖς) may depend on τιμαῖς or on γέρας. Either construction would give us a genitive combining the qualities of the appositional genitive and genitive of material. 121 f. † Φρυγίων / διανεύματα Χαρίτων †. is corrupt. Hermann's διὰ νεύματα or Bentley's δινεύματα would give a subjective genitive. 1054 λαιμότμητ' ἄχη δαιμόνων is a doubtful passage, but if δαιμόνων is sound, it is a causal genitive of origin. In Ran. 357 μηδὲ Κρατινου τοῦ ταυροφάγου γλώττης Βακχεῖ' ἐτελέσθη the word Βακχεῖα may govern γλώττης as a variety of subjective genitive, Κρατίνου then depending on γλώττης, or else γλώττης Βακχεῖα may belong closely together as a single expression governing Κρατινου. So Rogers construes the passage. 434 κύσθου λεοντῆν ναυμαχεῖν ἐνημμένον. κύσθου is impossible to construe, and Bothe changed it to κύσθῳ, which was adopted by Kock. 896 ἀκοῦσαι τίνα λόγων / ἐμμέλειαν ἔπιτε δαΐαν ὁδόν. ἐμμέλειαν as it stands gives trouble. Kock, followed by van Leeuwen, wrote τίνα λόγων, τίνὰ ἐμμελείας, making both genitives depend on ὁδόν in a construction comparable to that in Eq. 1015 (page 37). Rogers removed ἔπιτε and ὁδόν, making λόγων depend on ἐμμέλειαν. 1352 κουφοτάταις πτερύγων ἀκμαῖς. If ἀκμαῖς means *tips*, as Rogers takes it, the genitive is of the type treated in I. B., but Brunck translates it by *motu* and Blaydes by *impetu*, giving more of a subjective notion. In Eccl. 554 σηπίας μασωμένη it is impossible to determine whether σηπίας is a genitive of the partitive object like those in VI. E. or an accusative plural. 656 πόθεν ἐκτείσει ταύτην; οὐ γὰρ τῶν κοινῶν γ' ἐστὶ δίκαιον. No preposition is expressed, but ἐκ is suggested by πόθεν. 824 f. τάλαντ' ἔσεσθαι πεντακόσια τῇ πόλει / τῆς τετταρακοστῆς, ἣν ἐπόρισ' Εὐριπίδης. The genitive is similar to the partitive type treated in VI. D. 6, though logically the fifty talents are the whole and not a part of the revenue from the special tax. The idea of origin is also suggested. Plut. 268 ὦ χρυσὸν ἀγγείλας ἐπῶν can be paralleled from certain other authors, though I know

of no construction exactly like it in Aristophanes. It might be described as a sort of inverted genitive of material. The genitive with the adjective ἐναντίος is found twice. Plut. 490 f. ὅτι τοὺς χρηστοὺς τῶν ἀνθρώπων εὖ πράττειν ἐστὶ δίκαιον, / τοὺς δὲ πονηροὺς καὶ τοὺς ἀθέους τούτων τἀναντία δήπου. 1204 f. καὶ μὲν πολὺ τῶν ἄλλων χυτρῶν τἀναντία / αὗται ποιοῦσι. This type is most closely related to the construction with the improper preposition ἐναντίον (page 199). 885 † ἀλλ' οὐκ ἔνεστι συκοφάντου δήγματος †. As the text stands, συκοφάντου is clearly a subjective genitive, but there is nothing on which δήγματος may depend. Fritzsche, followed by Blaydes and Rogers, suggested that δακτύλιος (a magic ring used as a charm against snake-bites) might be understood. Van Leeuwen changed δήγματος to φάρμακον. This would give a construction similar to φάρμακον στραγγουρίας in Vesp. 810 (page 44). The same statement would apply to δήγματος according to Fritzsche's interpretation. Some of the fragments contain genitives which, because of the absence of any sufficient context, are impossible to classify with certainty. In 29 ἐξ ἄκρων is not clear. In 307 κἀπὸ τῆς Διειτρέφους τραπέζης we have of course a prepositional phrase similar to those in XI. A. 2, but the verb on which the phrase depended is absent. 320 (verse 14) shows another phrase with ἀπό but no verb. 902 b shows a similar phrase with ἐκ. In 679 it is difficult to construe κηλωνείου, though it may depend on σχήματος. The genitives in 533, 537, 627, and 710 are quite isolated.

The Supplementum Comicum of Ioannes Demiańczuk (Krakow, 1912) contains several fragments not found in the Oxford Text. 13 ἀνεῳγμένης τῆς θύρας is probably a genitive absolute. 19-31, fr. A, Col. 2 [οὐ δή]ποτ' ἄλλος ἐστὶν ἀντὶ Φ[ιλοκλέους] consists partly of restorations by van Leeuwen and Wilamowitz-Möllendorff, but we have clearly a construction like that in Nub. 653 (page 143). Fr. C, col. 1 οἴμοι τοῦ χειλοῦς and οἴμοι τῆς ἀλέας, ἣν ἄνθρωπός μ' ἀποδύσας shows two causal ablatival genitives like those in IX. D. 3 a. Satyrus' Life of Euripides (Supplementum Euripideum, bearbeitet von H. von Arnim, Bonn, 1913), fr. 8, col. 2, contains the verse δι' ἧς τὰ λεπτὰ ῥήματ' ἐξεσμήχετο. The antecedent of ἧς is said to be γλῶττα, and the construction is similar to those in XI. A. 3 e.

CHAPTER I

POSSESSIVE GENITIVE

(Including all types of construction where the principal idea is that of *belonging*)

A. 1. In the following passages the genitive depends on a noun designating material property of some sort — land, money, houses, domestic animals and the like. Eq. 312 *ὅστις ἡμῶν τὰς Ἀθήνας ἐκκεκώφωκας βοῶν.* Lys. 241 f. *αἱ γὰρ γυναῖκες τὴν ἀκρόπολιν τῆς θεοῦ / ἤδη κατειλήφασιν.* Ran. 1343 *τὸν ἀλεκτρυόνα μου συναρπάσασα.* Av. 1538 ff. *ἥπερ ταμιεύει τὸν κεραυνὸν τοῦ Διὸς / καὶ τἄλλ' ἁπαξάπαντα, τὴν εὐβουλίαν / τὴν εὐνομίαν τὴν σωφροσύνην τὰ νεώρια, / τὴν λοιδορίαν τὸν κωλακρέτην τὰ τριώβολα.* Alphabetized under *ἄλλα*, with which the nouns following stand in apposition. All these nouns, even those which are by nature abstract, are probably to be felt as designating articles of property in the present passage. Fr. 559 *καὶ τὸν ἱμάντα μου / ἔχουσι καὶ τἀνάφορον.* Eq. 780 *ὁτιή σου τῆς ἀνθρακιᾶς ἀπολαύει.* Vesp. 1080 *ἐξελεῖν ἡμῶν μενοινῶν πρὸς βίαν τἀνθρήνια.* Pax 722 *ὑφ' ἅρματ' ἐλθὼν Ζηνὸς ἀστραπηφορεῖ.* Fr. 1 *ἥκω Θεαρίωνος ἀρτοπώλιον / λιπών.* 155 is an exact repetition. Ran. 551 *ἑκκαίδεκ' ἄρτους κατέφαγ' ἡμῶν.* Av. 1746 f. *τάς τε πυρώδεις Διὸς ἀστεροπὰς / δεινόν τ' ἀργῆτα κεραυνόν* (sc. *κλῄσατε*). Pax 161 *Διὸς εἰς αὐλάς.* Lys. 721 *ᾗ τοῦ Πανός ἐστι ταὐλίον.* Av. 1714 *πάλλων κεραυνὸν πτεροφόρον Διὸς βέλος.* Av. 1744 f. *ἄγε νυν αὐτοῦ / καὶ τὰς χθονίας κλῄσατε βροντάς.* Rogers takes *αὐτοῦ* to refer to Pisthetaerus, who has just acquired the sovereignty which formerly belonged to Zeus. I am not convinced that his interpretation is correct, but I prefer it to that of Blaydes, who takes *αὐτοῦ* as intensive with *Διός* in vs. 1746. Fr. 365 *τὴν κρατίστην δαίμον' ἧς νῦν θερμός ἐσθ' ὁ βωμός.* Eq. 598 *ἐν τῇ γῇ μὲν αὐτῶν.* Thes. 1098 *ὦ θεοὶ τίν' ἐς γῆν βαρβάρων ἀφίγμεθα;* Ran. 1463 f. *τὴν γῆν ὅταν νομίσωσι τὴν τῶν πολεμίων / εἶναι σφετέραν.* Plut. 277 *τὸ γράμμα σου.* *γράμμα* is here used of a ticket bearing a certain letter assigning the holder to the court where he is to serve. Av. 230 f. *εὐσπόρους ἀγροίκων γύας / νέμεσθε.* Eq. 958 *οὐ τὸν ἐμὸν* (sc. *δακτύλιον*) *εἶχεν ἀλλὰ τὸν Κλεωνύμου.* Av. 1757 *ἐπὶ δάπεδον Διός.* Pax 1073 *οὔπω θέσφατον ἦν Εἰρήνης δέσμ' ἀναλῦσαι.* Vesp. 589 *τῆς δ'*

ἐπικλήρου τὴν διαθήκην ἀδικεῖς ἀνακυγχυλιάζων. Eccl. 80 τὴν τοῦ πανόπτου διφθέραν ἐνημμένος. Av. 1239 ff. ὅπως μή σου γένος πανώλεθρον / Διὸς μακέλλῃ πᾶν ἀναστρέψῃ Δίκη, / λιγνὺς δὲ σῶμα καὶ δόμων περιπτυχὰς / καταιθαλώσῃ σου. For σου in 1239 see C 8 below. σοῦ in 1242 depends on σῶμα (see below in B 1) and on δόμων, or perhaps on the expression δόμων περιπτυχάς taken as a unit. 1247 f. δόμους Ἀμφίονος / καταιθαλώσω. Ran. 1274 δόμον Ἀρτέμιδος. 100, 311 αἰθέρα Διὸς δωμάτιον. Av. 1104 ὥστε κρείττω δῶρα πολλῷ τῶν Ἀλεξάνδρου λαβεῖν. 1749 ὦ Διὸς ἄμβροτον ἔγχος. 216 πρὸς Διὸς ἕδρας. Eq. 729 τὴν εἰρεσιώνην μου κατεσπαράξατε. 152 κάθελ' αὐτοῦ τοὐλεόν. Ach. 1120 φέρε τοῦ δόρατος ἀφελκύσωμαι τοὔλυτρον. Vesp. 600 τἀμβάδι' ἡμῶν περικωνεῖ. Nub. 717 ff. μου / . . . / . . . φρούδη δ' ἐμβάς. Plut. 758 f. ἐκτυπεῖτο δὲ / ἐμβὰς γερόντων εὐρύθμοις προβήμασιν. Ach. 704 ἐξολέσθαι συμπλακέντα τῇ Σκυθῶν ἐρημίᾳ. Av. 1482 ff. ἔστι δ' αὖ χώρα πρὸς αὐτῷ / τῷ σκότῳ πόρρω τις ἐν / τῇ λύχνων ἐρημίᾳ. λύχνων is used παρὰ προσδοκίαν for Σκυθῶν, and the genitive is possessive. There must be, however, something of the same notion that we find in the genitive with the adjective ἔρημος. Despite van Leeuwen this conclusion is almost inevitable in view of the context. Eq. 857 τὰς ἐσβολὰς τῶν ἀλφίτων ἂν καταλάβοιεν ἡμῶν. It is difficult to determine whether ἡμῶν depends on ἐσβολάς or on ἀλφίτων. Logically it probably depends on the expression τὰς ἐσβολὰς τῶν ἀλφίτων taken as a unit. On the other hand it is not impossible to take it as a genitive of separation with καταλάβοιεν. Thes. 912 ὦ χρόνιος ἐλθὼν σῆς δάμαρτος ἐσχάρας. A parody of Eur. Hel. 566, which has ἐς χέρας. Some editors read ἐς χέρας in the Aristophanic passage. Av. 1538 ff. (εὐβουλία and εὐνομία). See above under ἄλλα. Plut. 1024 γραὸς καπρώσης τἀφόδια κατεσθίειν. Eccl. 318 τουτὶ τὸ τῆς γυναικὸς ἡμιδιπλοίδιον. Vesp. 819 θἠρῷον . . . τὸ τοῦ Λύκου. Nub. 467 f. σου . . . / ἐπὶ ταῖσι θύραις. Pax 179 τίς ἐν Διὸς θύραισιν; Av. 129 ἐπὶ τὴν θύραν μου. Ran. 163 ἐπὶ ταῖσι τοῦ Πλούτωνος. . . θύραις. 1391 Πειθοῦς ἱερόν. Fr. 575 ἱερὸν Ἀρᾶς. 559 ἱμάντα. See above under ἀνάφορον. Nub. 1103 f. μου / θοἰμάτιον. 1498 ἐκεῖνος οὗπερ θοἰμάτιον εἰλήφατε. Av. 498 ὁ δ' ἀπέβλισε θοἰματιόν μου. Eccl. 40 τουτὶ θοἰμάτιον αὐτοῦ 'λαβον. 333 τὸ δ' ἱματιόν σου ποῦ 'στιν; 512 καταθέσθαι θοἰμάτιον αὐτοῦ πάλιν. 527 θοἰμάτιον λαβοῦσά μου. 535 τὸ σαυτῆς ἱμάτιον. Av. 1053 ἐγὼ δὲ σοῦ γε τὼ κάδω διασκεδῶ. Fr. 479 τὴν κακκάβην γὰρ κἄε τοῦ διδασκάλου. Eq. 756 νῦν δή σε πάντα δεῖ κάλων ἐξιέναι σεαυτοῦ. A nautical metaphor. Fr. 592 ἐπὶ κάμινον ἀνδρὸς χαλκέως. Vesp. 394 κοὐ μή ποτέ σου παρὰ τὰς κάννας οὐρήσω

μηδ' ἀποπάρδω. Nub. 669 διαλφιτώσω σου κύκλῳ τὴν κάρδοπον. Av. 1538 ff. (κεραυνός). See above under ἄλλα. 1746 f. (κεραυνός). See above under ἀστεροπή. Plut. 124 f. οἴει γὰρ εἶναι τὴν Διὸς τυραννίδα / καὶ τοὺς κεραυνοὺς ἀξίους τριωβόλου; For the relation of Διός to τυραννίδα see III 2. i). Fr. 149 verses 1 f. καὶ τίς νεκρῶν κευθμῶνα καὶ σκότου πύλας / ἔτλη κατελθεῖν; Only the genitive νεκρῶν belongs to the class now under discussion. Av. 1100 Χαρίτων τε κηπεύματα. Nub. 271 Ὠκεανοῦ πατρὸς ἐν κήποις. Eq. 1213 τὴν Παφλαγόνος (sc. κίστην). In 1217 the same expression occurs. Nub. 815 ἀλλ' ἔσθι' ἐλθὼν τοὺς Μεγακλέους κίονας. Ran. 443 ἀλλ' ἢ Διὸς Κόρινθος ἐν τοῖς στρώμασιν. Κόρινθος is here used in a double sense, with a play on κόρις. Eccl. 828 ὁ Διὸς Κόρινθος. Fr. 509 Διὸς Κόρινθος. Pax 628 f. τὴν κορώνεών γέ μου / ἐξέκοψαν. 627 οὐδὲν αἰτίων ἂν ἀνδρῶν τὰς κράδας κατήσθιον. Eccl. 331 f. τῆς γυναικὸς ἐξελήλυθα / τὸ κροκωτίδιον ἀμπισχόμενος. Ach. 387 ff. λαβὲ δ' ἐμοῦ γ' ἕνεκα / παρ' Ἱερωνύμου / σκοτοδασυπυκνότριχά / τιν' Ἄιδος κυνῆν. Ἄιδος is to be taken in its personal sense. See Preller, p. 799.[1] 542 ἀπέδοτο φήνας κυνίδιον Σεριφίων. Av. 1354 ἐν ταῖς τῶν πελαργῶν κύρβεσιν. Pax 630 f. κἀμοῦ λίθον / ἐμβαλόντες ἐξεμέδιμνον κυψέλην ἀπώλεσαν. ἐμοῦ depends of course on κυψέλην. Ran. 467 f. ὃς τὸν κύν' ἡμῶν ἐξελάσας τὸν Κέρβερον / ἀπῇξας ἄγχων. Av. 1538 ff. (κωλακρέτη). See above under ἄλλα. Ran. 1299 f. ἵνα μὴ τὸν αὐτὸν Φρυνίχῳ / λειμῶνα Μουσῶν ἱερὸν ὀφθείην δρέπων. Eq. 1026 ὥσπερ θύρας σοῦ τῶν λογίων παρεσθίει. σοῦ probably with λογίων. Av. 1538 ff. (λοιδορία). See above under ἄλλα. Pax 395 εἴ τι Πεισάνδρου βδελύττει τοὺς λόφους. Av. 1240 Διὸς μακέλλῃ. Fr. 684 ἀλλ' ὦ Δέλφων πλείστας ἀκονῶν / Φοῖβε μαχαίρας. Av. 1247 f. μέλαθρα μὲν αὐτοῦ . . . / καταιθαλώσω. Thes. 874 Μν. Πρωτέως τάδ' ἐστὶ μέλαθρα. Ευ. ποίου Πρωτέως; Eccl. 973 μέλιττα Μούσης (an affectionate epithet). Ran. 49 f. κατεδύσαμέν γε ναῦς / τῶν πολεμίων ἢ δώδεκ' ἢ τρεῖς καὶ δέκα. 365 χρήματα ταῖς τῶν ἀντιπάλων ναυσὶν παρέχειν. Av. 1538 ff. (νεώρια). See above under ἄλλα. Nub. 401 τὸν αὐτοῦ γε νεὼν βάλλει. Vesp. 639 f. ἐν μακάρων δικάζειν / αὐτὸς ἔδοξα νήσοις. Thes. 272 f. Ευ. ὄμνυμι τοίνυν αἰθέρ' οἴκησιν Διός. / Μν. τί μᾶλλον ἢ τὴν Ἱπποκράτους ξυνοικίαν; I have disregarded the alphabetical order of ξυνοικία and οἴκησις in order to read the two lines as one passage. Nub. 1484 f. ἐμπιμπράναι τὴν οἰκίαν / τῶν ἀδολεσχῶν. 1497 οἴμοι τίς

[1] Griechische Mythologie[4] (Berlin 1894).

ἡμῶν πυρπολεῖ τὴν οἰκίαν; Pax 178 *καὶ δὴ καθορῶ τὴν οἰκίαν τὴν τοῦ Διός*. Av. 1110 *τὰς γὰρ ὑμῶν οἰκίας ἐρέψομεν πρὸς αἰετόν*. Plut. 959 f. *ἆρ' ὦ φίλοι γέροντες ἐπὶ τὴν οἰκίαν / ἀφίγμεθ' ὄντως τοῦ νέου τούτου θεοῦ*; Fr. 432 *ἀπεσημηνάμην / τὰς τῶν κακούργων οἰκίας*. Ach. 1174 *ὦ δμῶες οἳ κατ' οἶκόν ἐστε Λαμάχου*. Av. 588 *πρῶτα μὲν αὐτῶν τὰς οἰνάνθας οἱ πάρνοπες οὐ κατέδονται*. Plut. 1193 *τὸν ὀπισθόδομον ἀεὶ φυλάττων τῆς θεοῦ*. Ach. 1107 *παῦσαι καταγελῶν μου τῶν ὅπλων*. Eq. 1032 *ἐξέδεταί σου τοὔψον, ὅταν σύ ποι ἄλλοσε χάσκῃς*. Fr. 666 *αἱ τῶν γυναικῶν παγίδες*. Plut. 772 *ἔπειτα σεμνῆς Παλλάδος κλεινὸν πέδον* (sc. *προσκυνῶ*). Eccl. 319 *καὶ τὰς ἐκείνης Περσικὰς ὑφέλκομαι*. Fr. 273 *τὸ δὲ πορνεῖον Κύλλου πήρα*. *Κύλλου πήρα* appears to be in apposition with *πορνεῖον*. It was the name of a certain locality where there was a spring whose water was believed to make barren women fruitful. Hence Aristophanes calls it a *πορνεῖον*. Pax 528 *ἀπέπτυσ' ἐχθροῦ φωτὸς ἔχθιστον πλέκος*. Ach. 576 f. *ὦ Λάμαχ', οὐ γὰρ οὗτος ἄνθρωπος πάλαι / ἅπασαν ἡμῶν τὴν πόλιν κακορροθεῖ*; 631 *κωμῳδεῖ τὴν πόλιν ἡμῶν*. Eq. 310 f. *τὴν πόλιν ἅπασαν ἡ- / μῶν ἀνατετυρβακώς*. 814 *ὃς ἐποίησεν τὴν πόλιν ἡμῶν μεστὴν εὑρὼν ἐπιχειλῆ*. 1263 *ἰδεῖν ἀμείνω τῇ Κεχηναίων πόλει*. Vesp. 671 *τὴν πόλιν ὑμῶν ἀνατρέψω*. 1098 f. *πολλὰς πόλεις / Μήδων ἑλόντες*. Av. 509 *ἐν ταῖς πόλεσιν τῶν Ἑλλήνων*. 550 *διδάσκω μίαν ὀρνίθων πόλιν εἶναι*. Lys. 487 *τὴν πόλιν ἡμῶν ἀπεκλῄσατε*. Thes. 304 *πολυωφελῶς μὲν πόλει τῇ Ἀθηναίων*. Ran. 1083 *ἡ πόλις ἡμῶν*. Eccl. 218 *ἡ δ' Ἀθηναίων πόλις*. 577 *ἡ πόλις ἡμῶν*. Plut. 911 f. *οὐ γὰρ προσήκει τὴν ἐμαυτοῦ μοι πόλιν / εὐεργετεῖν*; Fr. 569 (verse 15) *Αἴγυπτον αὐτῶν τὴν πόλιν πεποίηκας ἀντ' Ἀθηνῶν*. 683 *κιρνάντες γὰρ τὴν πόλιν ἡμῶν κοτυλίζετε τοῖσι πένησιν*. Av. 179 *οὐχ οὗτος οὖν δήπου 'στὶν ὀρνίθων πόλος*; Eq. 1372 *τοῦτ' ἔδακε τὸν πόρπακα τὸν Κλεωνύμου*. 1062 *οὗτος γὰρ ἡμῶν τὰς πυέλους ἀφήρπασεν*. Plut. 180 *ὁ Τιμοθέου δὲ πύργος*. Vesp. 189 *ὁμοιότατος κλητῆρος εἶναι πωλίῳ*. Ach. 432 ff. *ὦ παῖ δὸς αὐτῷ Τηλέφου ῥακώματα. / κεῖται δ' ἄνωθεν τῶν Θυεστείων ῥακῶν / μεταξὺ τῶν Ἰνοῦς*. I have violated the alphabetical order of *ῥάκος* and *ῥάκωμα* in order to take the three verses as a single passage. *ῥακῶν* is of course to be understood with *τῶν* in 434. Vesp. 1142 *ἐοικέναι μάλιστα Μορύχου σάγματι*. Thes. 886 *τόδ' ἐστὶν αὐτοῦ σῆμ', ἐφ' ᾧ καθήμεθα*. Plut. 925 *τὸ Βάττου σίλφιον*. Eccl. 354 f. *νῦν δέ μου / ἀχράς τις ἐγκλῄσασ' ἔχει τὰ σιτία*. Pax 201 *τὰ λοιπὰ τηρῶ σκευάρια τὰ τῶν θεῶν*. Eq. 199 *δὴ τότε Παφλαγόνων μὲν ἀπόλλυται ἡ σκοροδάλμη*. Eccl. 76 f. *τὸ σκύταλον ἐξηνεγκάμην / τὸ τοῦ Λαμίου τουτὶ καθεύδοντος*

λάθρᾳ. Ach. 431 *τούτου δὸς ἀντιβολῶ σέ μοι τὰ σπάργανα.* Fr. 409 *δαρδάπτοντα μιστύλλοντά διαλείχοντά μου / τὸν κάτω σπατάγγην.* Av. 579 *τὸ σπέρμ' αὐτῶν ἀνακάψαι.* Thes. 92 *στολὴν γυναικὸς ἠμφιεσμένον.* Nub. 1126 f. *τοῦ τέγους / τὸν κέραμον αὐτοῦ χαλάζαις στρογγύλαις συντρίψομεν. αὐτοῦ* depends on *τοῦ τέγους.* Plut. 659 *τὸ τέμενος . . . τοῦ θεοῦ.* Fr. 307 *κἀπὸ τῆς Διειτρέφους τραπέζης.* In Fr. 216 *τράπεζα* is used metaphorically of the manner in which the Syracusans ate or the type of food which they ate. Eq. 278 f. *φήμ' ἐξάγειν / ταῖσι Πελοποννησίων τριήρεσι ζωμεύματα.* Av. 1538 ff. (*τριώβολον*). See above under *ἄλλα.* Eq. 650 *τῶν δημιουργῶν ξυλλαβεῖν τὰ τρύβλια.* Eccl. 847 *τὰ τῶν γυναικῶν διακαθαίρει τρύβλια.* Ach. 421 Ευ. *τὰ τοῦ τυφλοῦ Φοίνικος;* Δι. *οὐ Φοίνικος, οὔ* (sc. *τὰ τρύχη*). 424 f. Ευ. *ἀλλ' ἢ Φιλοκτήτου τὰ τοῦ πτωχοῦ λέγεις; / Δι. οὐκ ἀλλὰ τούτου πολὺ πολὺ πτωχιστέρου.* Ran. 1139 f. *οὔκουν Ὀρέστης τοῦτ' ἐπὶ τῷ τύμβῳ λέγει / τῷ τοῦ πατρὸς τεθνεῶτος;* Lys. 683 *λύσω τὴν ἐμαυτῆς ὗν.* Plut. 660 f. *ἐπεὶ δὲ βωμῷ πόπανα καὶ προθύματα / καθωσιώθη πέλανος Ἡφαίστου φλογί.* Vesp. 1398 *ἐμοῦ τὰ φορτία.* Ran. 573 *μου . . . τὰ φορτία.* Nub. 94 *ψυχῶν σοφῶν τοῦτ' ἐστὶ φροντιστήριον.* 299 f. *ἔλθωμεν λιπαρὰν / χθόνα Παλλάδος.* Eccl. 374 *τὸ τῆς γυναικὸς δ' ἀμπέχει χιτώνιον;* Ach. 519 *ἐσυκοφάντει Μεγαρέων τὰ χλανίσκια.* Nub. 74 *ἀλλ' ἵππερόν μου κατέχεεν τῶν χρημάτων.* 717 ff. *ὅτε μου / φροῦδα τὰ χρήματα, φρούδη χροιά, / φρούδη ψυχή, φρούδη δ' ἐμβάς. μου* depends on all four nominatives, but the possessive relation of the particular type now under discussion exists only with *χρήματα* and *ἐμβάς.* 1217 *τῶν ἐμαυτοῦ γ' ἕνεκα νυνὶ χρημάτων.* Vesp. 1354 *οὐ κρατῶ 'γὼ τῶν ἐμαυτοῦ χρημάτων.* Av. 822 f. *ἵνα καὶ τὰ Θεογένους τὰ πολλὰ χρήματα / τά τ' Αἰσχίνου γ' ἅπαντα.* 1460 *ἁρπασόμενος τὰ χρήματ' αὐτοῦ.* 1658 *ἀνθέξεταί σου τῶν πατρῴων χρημάτων.* Lys. 624 f. *καταλαβεῖν τὰ χρήμαθ' ἡμῶν / τόν τε μισθόν, ἔνθεν ἔζων ἐγώ.* On the relation with *μισθόν* see below in 4. Plut. 871 *μου τὰ χρήματα.* 55 *πυθοίμεθ' ἂν τὸν χρησμὸν ἡμῶν ὅ τι νοεῖ.* Ach. 258 *μή τις λαθών σου περιτράγῃ τὰ χρυσία.* Eq. 912 ff. *ἐγώ σε ποιήσω τριη- / ραρχεῖν ἀναλίσκοντα τῶν / σαυτοῦ. χρημάτων* may be understood. Cobet deleted *ἀναλίσκοντα τῶν σαυτοῦ.* 1294 f. *φασὶ μὲν γὰρ αὐτὸν ἐρεπτόμενον / τὰ τῶν ἐχόντων ἀνέρων. σιτία* may be understood. Nub. 1214 *εἶτ' ἄνδρα τῶν αὐτοῦ τι χρὴ προϊέναι;* In Lys. 835 *παρὰ τὸ τῆς Χλόης,* the substantive *ἱερόν* is implied. Similarly 911 *τὸ τοῦ Πανὸς καλόν* and Thes. 224 *ἐς τὸ τῶν σεμνῶν θεῶν.* But in Vesp. 1432 *παράτρεχ' ἐς τὰ πιττάλου, house* is understood.

2. In the following passages the genitive is used with a preposition (*εἰς, ἐκ, ἐν, ἐπί*), and some local substantive, such as *house* or *temple,* is implied.

With *εἰς* (or *ἐς*): Ran. 69 *πότερον εἰς Ἅιδου κάτω* (sc. *ἐλθεῖν*); 118 *ὅπῃ τάχιστ' ἀφιξόμεθ' εἰς Ἅιδου κάτω.* 172 *ἄνθρωπε βούλει σκευάρι' εἰς Ἅιδου φέρειν*; Vesp. 123 *κατέκλινεν αὐτὸν εἰς Ἀσκληπιοῦ.* Plut. 411 *κατακλίνειν αὐτὸν εἰς Ἀσκληπιοῦ.* 620 f. *τὸν θεὸν / ἐγκατακλινοῦντ' ἄγωμεν εἰς Ἀσκληπιοῦ.* Lys. 1 f. *Ἀλλ' εἴ τις ἐς Βακχεῖον αὐτὰς ἐκάλεσεν / ἢ 's Πανὸς ἢ 'πὶ Κωλιάδ' ἢ 's Γενετυλλίδος.* Ran. 1362 *παράφηνον ἐς Γλύκης.* Eq. 1235 *παῖς ὢν ἐφοίτας ἐς τίνος διδασκάλου*; Lys. 1069 f. *ἀλλὰ χωρεῖν ἄντικρυς / ὥσπερ οἴκαδ' εἰς ἑαυτῶν.* 1064 *ἥκετ' οὖν εἰς ἐμοῦ.* 1210 f. *ἴτω / εἰς ἐμοῦ.* Thes. 89 *ἐς Θεσμοφόροιν ἐλθεῖν.* Nub. 964 *βαδίζειν . . . ἐς κιθαριστοῦ.* Lys. 621 f. *δεῦρο συνέλκυθότες / ἄνδρες ἐς Κλειθένους.* 724 f. *ἤδη πέτεσθαι διανοουμένην κάτω / ἐς Ὀρσιλόχου χθὲς τῶν τριχῶν κατέσπασα.* Nub. 996 *μηδ' εἰς ὀρχηστρίδος εἰσάττειν.* Lys. 1 f. (*Πανός*): see above under *Γενετυλλίς.* Ach. 1222 *θύραζέ μ' ἐξενέγκατ' ἐς τοῦ Πιττάλου.* Eccl. 419 f. *ἰέναι καθευδήσοντας ἀπονενιμμένους / ἐς τῶν σκυλοδεψῶν.* Nub. 507 f. *ὡς δέδοικ' ἐγὼ / εἴσω καταβαίνων ὥσπερ ἐς Τροφωνίου.* Vesp. 1250 *ὅπως δ' ἐπὶ δεῖπνον ἐς Φιλοκτήμονος ἴμεν.*

With *ἐκ* (or *ἐξ*): Pax 1154 *μυρρίνας τ' αἴτησον ἐξ Αἰσχινάδου τῶν καρπίμων. τῶν καρπίμων* is partitive with *μυρρίνας.* Fr. 199 *οὐκ εὐθὺς ἀπεδίδρασκες ἐκ διδασκάλου*; Pax 1149 *κἀξ ἐμοῦ δ' ἐνεγκάτω τις τὴν κίχλην καὶ τὼ σπίνω.* Eccl. 442 f. *κοὔτε τἀπόρρητ' ἔφη / ἐκ Θεσμοφόροιν ἑκάστοτ' αὐτὰς ἐκφέρειν.* Plut. 84 *ἐκ Πατροκλέους ἔρχομαι.*

With *ἐν*: Fr. 499 *γενναῖα Βοιώτιος ἐν Ἀγχομενοῦ.* The text is quite uncertain. Ran. 774 *ὅπερ ἔστ' ἐν Ἅιδου πλῆθος.* Thes. 795 *κἂν καταδάρθωμεν ἐν ἀλλοτρίων.* Lys. 407 *οἳ λέγομεν ἐν τῶν δημιουργῶν τοιαδί.* Thes. 83 f. *κἂν Θεσμοφόροιν μέλλουσι περί μου τήμερον / ἐκκλησιάζειν.* Eq. 79 *τὼ χεῖρ' ἐν Αἰτωλοῖς, ὁ νοῦς δ' ἐν Κλωπιδῶν.* 400 *εἴ σε μὴ μισῶ, γενοίμην ἐν Κρατίνου κῴδιον.* 1238 *ἐν παιδοτρίβου δὲ τίνα πάλην ἐμάνθανες*; Nub. 973 *ἐν παιδοτρίβου δὲ καθίζοντας.* In Vesp. 642 is an example of the metaphorical expression *ἐν αὑτοῦ εἶναι, to be in one's right mind: ὡς οὗτος ἤδη σκορδινᾶται κἄστιν οὐκ ἐν αὑτοῦ.*

With *ἐπί*: Eq. 1312 *ἐς τὸ Θησεῖον πλεούσαις ἢ 'πὶ τῶν σεμνῶν θεῶν.*

3. In the following passages the genitive is governed by some geographical noun and is itself the name of a person having some historical association with the place in question, so that his name

has become attached to it. Nub. 300 f. *εὔανδρον γᾶν / Κέκροπος ὀψόμεναι πολυήρατον.* Pax 145 *ἐν Πειραιεῖ δήπου 'στὶ Καν θάρου λιμήν.* Fr. 110 *ὦ πόλι φίλη Κέκροπος.* Vesp. 308 *πόρον Ἕλλας ἱρὸν εὑρεῖν.* Used metaphorically of a difficult situation. Ran. 665 *ὃς Αἰγαίου πρῶνας . . . μέδεις.* If we adopt Scaliger's emendation *πρωνός*, *Αἰγαίου* becomes an adjective. Nub. 273 *ἢ Μαιῶτιν λίμνην ἔχετ' ἢ σκόπελον νιφόεντα Μίμαντος.* Plut. 771 ff. *καὶ προσκυνῶ γε πρῶτα μὲν τὸν ἥλιον, / ἔπειτα σεμνῆς Παλλάδος κλεινὸν πέδον / χώραν τε πᾶσαν Κέκροπος ἥ μ' ἐδέξατο.* The expression *χώραν Κέκροπος* is of the type under discussion in this section, but in *Παλλάδος πέδον* the relation is more truly possessive, and I have classified it in Section 1. With *Παλλάδος πέδον* are to be compared Nub. 300 *χθόνα Παλλάδος* and the expression *Διὸς Κόρινθος* in Ran. 443, Eccl. 828, Fr. 509, all classified above in Section 1. In the present section (3) probably belongs Pax 724 *τὴν τοῦ Γανυμήδους ἀμβροσίαν σιτήσεται.*

4. In the following passages the noun governing the genitive signifies not something that is actually in the person's possession but rather something that belongs to him by right. Fr. 503 *ὡς οὐψώνης διατρίβειν / ἡμῶν τἄριστον ἔοικεν.* Eq. 415 f. *πῶς οὖν / κυνὸς βορὰν σιτούμενος μαχεῖ σὺ κυνοκεφάλλῳ;* Nub. 1202 *ἡμέτερα κέρδη τῶν σοφῶν ὄντες.* The genitive continues the possessive idea in *ἡμέτερα. κέρδη* = *prey.* Strepsiades is addressing the audience, to whom he feels vastly superior in his newly acquired knowledge. Eq. 301 f. *ἀδεκατεύτους τῶν θεῶν ἱερὰς ἔχοντα κοιλίας.* The genitive is dependent in part on *ἱεράς.* For this usage compare Plut. 937 and Xenophon, Anab. IV. 5: 35. Vesp. 1117 f. *ἦν τις ἀστράτευτος ὢν / ἐκροφῇ τὸν μισθὸν ἡμῶν.* Lys. 624 f. *καταλαβεῖν τὰ χρήμαθ' ἡμῶν / τόν τε μισθόν.* We must probably make a distinction between *χρήματα* and *μισθόν* here. The *χρήματα* appear to be actual possessions (classified above in 1.) and the *μισθός* to be pay due for services. Ran. 367 *τοὺς μισθοὺς τῶν ποιητῶν ῥήτωρ ὢν εἶτ' ἀποτρώγει.* Eq. 410 *ἢ μή ποτ' ἀγοραίου Διὸς σπλάγχνοισι παραγενοίμην.* Vesp. 844 Βδ. *τουτὶ τί ἔστι; Φι. χοιροκομεῖον Ἑστίας.* This expression means a pen for pigs intended to be sacrificed to Hestia. Fr. 245 *μαρτύρομαι δὲ Ζηνὸς ἑρκείου χύτρας.*

5. In the following passages the genitive stands in a predicate relation to some substantive, being connected with it by *γίγνομαι, εἰμί, νομίζω,* or *ποιῶ.* The possession is sometimes actual, sometimes

only by right. The examples are given in the alphabetical order of the verbs which connect subject and predicate. Av. 1644 f. *σοῦ γὰρ ἅπαντα γίγνεται / τὰ χρήματα.* Thes. 758 f. Μν. *τουτὶ τὸ δέρμα τῆς ἱερείας γίγνεται.* / Γυ^{a}. *τί τῆς ἱερείας γίγνεται;* Ach. 420 *οὐκ Οἰνέως ἦν* (sc. *τὰ τρύχη*), *ἀλλ' ἔτ' ἀθλιωτέρου.* 910 Νι. *ταυτὶ τίνος τὰ φορτί' ἐστί;* Βο. *τῶδ' ἐμά.* The second portion of the verse is dialectic. *τῶδε* is in apposition with *ἐμά* and stands in the genitive case because of the possessive notion contained in *ἐμά.* Eq. 1205 *ἄπιθ'· οὐ γὰρ ἀλλὰ τοῦ παραθέντος ἡ χάρις.* Pax 245 *τὸ γὰρ κακὸν τοῦτ' ἐστὶ τῆς Λακωνικῆς.* Av. 478 *ὡς πρεσβυτάτων αὐτῶν ὄντων ὀρθῶς ἐσθ' ἡ βασιλεία.* Plut. 937 *ἱερὸν γάρ ἐστι τοῦ Πλούτου πάλαι.* The genitive depends at least in part on *ἱερόν.* Compare Eq. 301 f. in Section 4 above. The subject in the passage from the Plutus is *τὸ τριβώνιον* in 935. Eq. 714 *ὡς σφόδρα σὺ τὸν δῆμον σεαυτοῦ νενόμικας.* Ran. 1463 f. *τὴν γῆν ὅταν νομίσωσι τὴν τῶν πολεμίων / εἶναι σφετέραν, τὴν δὲ σφετέραν τῶν πολεμίων.* The genitive in the second verse is predicative. Eccl. 597 f.*τὴν γῆν πρώτιστα ποιήσω / κοινὴν πάντων καὶ τἀργύριον καὶ τἄλλ' ὁπόσ' ἐστὶν ἑκάστῳ.* Here the construction is similar to that in Plut. 937. *πάντων* is predicative but depends also to some extent on *κοινήν.* For the possessive genitive with *κοινός* compare Aesch. P. V. 1091, Pers. 132, Eum. 109, Plat. Menex. 241 C.

B. 1. The genitive is used very frequently with nouns signifying parts of the body, and the relation is to be felt as possessive rather than as partitive. In the following passages the construction is the normal one, in which the word standing in the genitive signifies either a person or an animal (in Eccl. 780 a word signifying *statues*), while the word on which it depends signifies a part of the physical being, not used in a metaphorical sense. Thes. 755 *ἵν' οὖν τό γ' αἷμα τοῦ τέκνου τοὐμοῦ λάβω.* Nub. 592 (sc. *ἦν*) *φιμώσητε τούτου τῷ ξύλῳ τὸν αὐχένα.* Pax 1282 f. *αὐχένας ἵππων / ἔκλυον ἱδρώοντας.* Lys. 680 f. *ἀλλὰ τούτων χρῆν ἁπασῶν ἐς τετρημένον ξύλον / ἐγκαθαρμόσαι λαβόντας τουτονὶ τὸν αὐχένα.* Eq. 373 *τὰς βλεφαρίδας σου παρατιλῶ.* Ran. 1440 f. *εἰ ναυμαχοῖεν κᾆτ' ἔχοντες ὀξίδας / ῥαίνοιεν ἐς τὰ βλέφαρα τῶν ἐναντίων.* Eccl. 406 *'σαυτοῦ παραλείφειν τὰ βλέφαρα τῆς ἐσπέρας.'* Plut. 721 *κατέπλασεν αὐτοῦ τὰ βλέφαρ' ἐκστρέψας.* 822 *ἔδακνε γὰρ τὰ βλέφαρά μου.* Nub. 536 *γνώσεται γάρ, ἥνπερ ἴδῃ, τἀδελφοῦ τὸν βόστρυχον.* Eq. 369 *ἡ βύρσα σου θρανεύσεται. βύρσα* here = *δέρμα.* Ran. 1094 f. *παίουσ' αὐτοῦ / γαστέρα πλευρὰς λαγόνας πυγήν.* Plut. 699 *ἡ γαστὴρ*

γὰρ ἐπεφύσητό μου. Fr. 462 οἴμοι τάλας, τί μου στρέφει τὴν γαστέρα; 410 ἐκλέγει τ' ἀεὶ / ἐκ τοῦ γενείου τὰς πολιὰς τοῦ Διός. If we retain this unmetrical reading, τοῦ Διός may perhaps depend on τοῦ γενείου. If we adopt Bergk's correction τὰς τοῦ Διός, then τοῦ Διός depends on τὰς πολιάς, with which τρίχας is of course understood. Eq. 378 ff. τὴν γλῶτταν ἐξείραντες αὖ- / τοῦ σκεψόμεσθ' εὖ κἀνδρικῶς / κεχηνότος / τὸν πρωκτὸν εἰ χαλαζᾷ. κεχηνότος depends of course on αὐτοῦ, but its position makes it appear almost a genitive absolute. 1284 τὴν γὰρ αὐτοῦ γλῶτταν αἰσχραῖς ἡδοναῖς λυμαίνεται. Pax 1109 Ιε. πρόσφερε τὴν γλῶτταν. Τρ. σὺ δὲ τὴν σαυτοῦ γ' ἀπένεγκε. Nub. 1109 f. τὴν δ' ἑτέραν αὐτοῦ γνάθον / στόμωσον. Lys. 360 f. εἰ νὴ Δί' ἤδη τὰς γνάθους τούτων τις ἢ δὶς ἢ τρὶς / ἔκοψεν ὥσπερ Βουπάλου, φωνὴν ἂν οὐκ ἂν εἶχον. 635 τῆς θεοῖς ἐχθρᾶς πατάξαι τῆσδε γραὸς τὴν γνάθον. Ran. 149 f. (sc. εἴ τις) πατρὸς γνάθον / ἐπάταξεν. 572 f. ὡς ἡδέως ἄν σου λίθῳ τοὺς γομφίους / κόπτοιμ' ἄν. Lys. 216 ὑπολύεταί μου τὰ γόνατ' ὦ Λυσιστράτη. 542 †οὐδὲ τὰ γόνατα κόπος ἔλοι μου καματηρός†. The text is corrupt. Enger proposed the emendation οὐδὲ γόνατ' ἂν κόπος ἔλοι με καματηρὸς ἄν. Thes. 1182 καθιζομένη δ' ἐπὶ τοῖσι γόνασι τοῦ Σκύθου. Ran. 345 γόνυ πάλλεται γερόντων. Av. 26 βρύκουσ' ἀπέδεσθαί φησί μου τοὺς δακτύλους. Eccl. 35 f. ἤκουσά τοι / ὑποδουμένη τὸ κνῦμά σου τῶν δακτύλων. Eq. 29 ὁτιὴ τὸ δέρμα δεφομένων ἀπέρχεται. Nub. 1395 τὸ δέρμα τῶν γεραιτέρων λάβοιμεν ἄν. Vesp. 427 ὡς ἔγωγ' αὐτῶν ὁρῶν δέδοικα τὰς ἐγκεντρίδας. Eq. 708 ἐξαρπάσομαί σου τοῖς ὄνυξι τἄντερα. Nub. 160 f. ἔφασκεν εἶναι τοὔντερον τῆς ἐμπίδος / στενόν. 168 ὅστις δίοιδε τοὔντερον τῆς ἐμπίδος. Lys. 367 βρύκουσά σου τοὺς πλεύμονας καὶ τἄντερ' ἐξαμήσω. Eq. 356 f. ἐγὼ δέ γ' ἤνυστρον βοὸς καὶ κοιλίαν ὑείαν / καταβροχθίσας. Fr. 318 (verse 5) ἧπαρ κάπρου. 506 (verses 4 f.) δέλφακος ὀπωρινῆς / ἠτριαίαν φέρετε. 318 (verse 6) ἠτριαῖον δέλφακος. Thes. 59 f. σοῦ τοῦ τε ποιητοῦ / τοῦ καλλιεποῦς κατὰ τοῦ θριγκοῦ. θριγκοῦ here = πρωκτοῦ. Lys. 448 ἐκκοκιῶ σου τὰς στενοκωκύτους τρίχας. Eq. 908 ἐγὼ δὲ τὰς πολιάς γέ σοὐκλέγων νέον ποιήσω. Understand τρίχας. Thes. 1101 f. τὸ Γοργόνος / κάρα. Ran. 482 ἀλλ' οἷσε πρὸς τὴν καρδίαν μου σφογγιάν. The only passage in Aristophanes where καρδία is used with the possessive genitive in a purely physical sense. See 2 below, where it is a seat of emotions. Fr. 973 Ἀμαλθείας κέρας. Eq. 909 δέχου κέρκον λαγῶ. Ach. 585 τῆς κεφαλῆς νύν μου λαβοῦ. 1166 f. εἶτα κατάξειέ τις αὖ- / τοῦ μεθύων τῆς κεφαλῆς Ὀρέστης. Eq. 910 f. Κλ. ἀπομυξάμενος ὦ Δῆμέ μου πρὸς τὴν κεφαλὴν ἀποψῶ. / Αλ. ἐμοῦ μὲν οὖν. Κλ. ἐμοῦ μὲν οὖν. Nub. 147

ἐπὶ τὴν κεφαλὴν τὴν Σωκράτους ἀφήλατο. Vesp. 1221 *ξένος τις ἕτερος πρὸς κεφαλῆς Ἀκέστορος.* The sense is obscure unless the text is emended. Several editors, following Dindorf, read Ἀκέστορος = *the son of Acestor.* Av. 475 *τὸν πατέρ' αὐτῆς ἐν τῇ κεφαλῇ κατορύξαι.* *αὐτῆς* with *τῇ κεφαλῇ.* Thes. 1103 f. *τὴν Γοργόνος* (sc. *κεφαλὴν*) / *ἔγωγε φημί.* Ran. 984 f. *τίς τὴν κεφαλὴν ἀπεδήδοκεν / τῆς μαινίδος*; Plut. 674 *ὀλίγον ἄπωθεν τῆς κεφαλῆς του γραδίου.* 731 f. *κατεπέτασ' αὐτοῦ τὴν κεφαλὴν φοινικίδι / καὶ πᾶν τὸ πρόσωπον.* Fr. 434 *κεφαλὰς ἀρνῶν.* 590 *ἄγε νυν τὰς ἀμυγδαλᾶς λαβὼν / τασδὶ κάταξον τῇ κεφαλῇ σαυτοῦ λίθῳ.* Vesp. 1068 f. *τοὐμὸν νομίζω γῆρας εἶναι κρεῖττον ἢ πολ- / λῶν κικίννους νεανιῶν.* The fact that the *κίκιννοι* are artificial curls need not exclude the passage from classification in this section. Plut. 275 *αἱ κνῆμαι δέ σου.* Ran. 485 *ἐς τὴν κάτω μου κοιλίαν καθείρπυσεν.* Fr. 506 (verses 2 f.) *ἀλλὰ φέρετε . . . καπριδίου νέου / κόλλοπά τινα.* Pax 536 (sc. *τοῦ μὲν γὰρ ὄζει . . . / ταύτης δ' . . .* 529 f.) *κόλπου γυναικῶν διατρεχουσῶν εἰς ἀγρόν.* Hall and Geldart regard *κόλπου* as corrupt and propose as an emendation *βολίτου, γυναικῶν.* Lys. 551 f. *ἀλλ' ἤνπερ . . . Ἀφροδίτη / ἵμερον ἡμῶν κατὰ τῶν κόλπων καὶ τῶν μηρῶν καταπνεύσῃ.* *ἡμῶν* depends on *κόλπων* and *μηρῶν.* If it were taken with *ἵμερον,* the prepositional phrase would be difficult to construe. Eq. 1121 f. *νοῦς οὐκ ἔνι ταῖς κόμαις / ὑμῶν.* Lys. 381 *ἔμπρησον αὐτῆς τὰς κόμας.* 1312 f. *ταὶ δὲ κόμαι σείονθ' ἅπερ Βακχᾶν / θυρσαδδωᾶν καὶ παιδδωᾶν.* The dialect is Laconian. Vesp. 6 f. *καὐτοῦ γ' ἐμοῦ / κατὰ τοῖν κόραιν ὕπνου τι καταχεῖται γλυκύ.* Graves construes *ἐμοῦ* with *καταχεῖται,* but I prefer to construe it with *κόραιν,* as Starkie does. Fr. 363 *κρανίον λάβρακος.* Ran. 854 *τὸν κρόταφόν σου.* Ach. 789 *ὡς ξυγγενὴς ὁ κύσθος αὐτῆς θατέρᾳ.* Fr. 224 *καὶ δελφακίων ἁπαλῶν κωλαῖ καὶ χναυμάτια πτερόεντα.* *δελφακίων* depends only on *κωλαῖ,* not on *χναυμάτια.* 434 *κωλᾶς τ' ἐρίφων.* Ran. 1094 f. (*λαγόνας*). See above under *γαστήρ.* Av. 1559 f. *σφάγι' ἔχων κάμηλον ἀ- / μνόν τιν' ἧς λαιμοὺς τεμών.* Ran. 575 *ἐγὼ δὲ τὸν λάρυγγ' ἂν ἐκτέμοιμί σου.* Vesp. 790 *κἄπειτ' ἐνέθηκε τρεῖς λοπίδας μοι κεστρέων.* Av. 1366 *νομίσας ἀλεκτρυόνος ἔχειν τονδὶ λόφον.* *ἀλεκτρυόνος* stands in the predicative relation to *λόφον.* Lys. 155 f. *ὁ γῶν Μενέλαος τᾶς Ἑλένας τὰ μᾶλά πᾳ / γυμνᾶς παραϊδών.* 551 f. (*μηρῶν*). See above under *κόλπος.* Ran. 475 *τὼ νεφρὼ δέ σου.* Eq. 289 *κυνοκοπήσω σου τὸ νῶτον.* Thes. 126 *θεοῦ ὄμμασιν.* Ach. 740 *περίθεσθε τάσδε τὰς ὁπλὰς τῶν χοιρίων.* Lys. 363 *κοὐ μή ποτ' ἄλλη σου κύων τῶν ὄρχεων λάβηται.* Fr. 29 *ὀσφῦν δ' ἐξ ἄκρων διακίγκλισον ἠύτε κίγκλου / ἀνδρὸς πρεσβύτου.*

ἀνδρὸς πρεσβύτου depends directly on *ὀσφῦν*. *κίγκλου* also depends on *ὀσφῦν*, being connected with it by *ἠύτε*, the Epic particle of comparison. Eq. 1347 *τὰ δ' ὦτά γ' ἄν σου νὴ Δί' ἐξεπετάννυτο*. Plut. 287 *ἦν ὦτ' ὄνου λάβητε*. Ach. 91 ff. Πρ. *καὶ νῦν ἄγοντες ἥκομεν Ψευδαρτάβαν, / τὸν βασιλέως ὀφθαλμόν*. Δι. *ἐκκόψειέ γε / κόραξ πατάξας, τόν τε σὸν τοῦ πρέσβεως*. *ὁ βασιλέως ὀφθαλμός* was, of course, a certain Persian official, but Dicaeopolis plays on the literal meaning of *ὀφθαλμός*. Nub. 410 f. *διαλακήσασα πρὸς αὐτὼ / τὠφθαλμώ μου προσετίλησεν καὶ κατέκαυσεν τὸ πρόσωπον*. *μου* should be taken with both nouns. Vesp. 1032 *οὗ δεινόταται μὲν ἀπ' ὀφθαλμῶν Κύννης ἀκτῖνες ἔλαμπον*. Pax 755 is an exact repetition. *ὀφθαλμῶν* governs *οὗ* and also *Κύννης* if we adopt the interpretation of van Daele, *malgré les si terribles regards de ses yeux de Cynna qui lançaient des éclairs*. Otherwise *Κύννης* depends on *ἀκτῖνες*. Av. 582 f. *τῶν ζευγαρίων . . . / καὶ τῶν προβάτων τοὺς ὀφθαλμοὺς*. 1612 f. *τοὐπιορκοῦντος . . . / . . . ἐκκόψει τὸν ὀφθαλμόν*. Lys. 1029 *τὸν ὀφθαλμόν γέ μου*. Nub. 146 *τοῦ Χαιρεφῶντος τὴν ὀφρῦν*. Pax 395 *εἴ τι Πεισάνδρου βδελύττει . . . τὰς ὀφρῦς*. Ach. 158 *τίς τῶν Ὀδομάντων τὸ πέος ἀποτεθρίακεν*; 1060 *τὸ πέος τοῦ νυμφίου*. Ach. 1066 *τὸ πέος τοῦ νυμφίου*. 1216 f. *ἐμοῦ δέ γε σφὼ τοῦ πέους ἄμφω μέσου / προσλάβεσθ' ὦ φίλοι*. Pax 879 f. *τὸ δεῖν' εἰς Ἴσθμια / σκηνὴν ἐμαυτοῦ τῷ πέει καταλαμβάνω*. 1349 *τοῦ μὲν μέγα καὶ παχύ* (sc. *τὸ πέος*). 1068 f. *εἴθε σου εἶναι / ὤφελεν ὥλαζὼν οὕτωσὶ θερμὸς ὁ πλεύμων*. Lys. 367 (*πλεύμονας*). See above under *ἔντερον*. Ran. 1094 f. (*πλευράς*). See above under *γαστήρ*. Nub. 336 *πλοκάμους θ' ἑκατογκεφάλα Τυφῶ* (sc. *ἐποίουν*). Thes. 567 *ἀλλ' ἐκποκιῶ σου τὰς ποκάδας*. Nub. 144 f. *ἀνήρετ' ἄρτι Χαιρεφῶντα Σωκράτης / ψύλλαν ὁπόσους ἄλλοιτο τοὺς αὐτῆς πόδας*. 150 *ἐνέβαψεν ἐς τὸν κηρὸν αὐτῆς τὼ πόδε*. Vesp. 1414 *πρὸς ποδῶν Εὐριπίδου*. Pax 279 *ἀποστραφῆναι τοῦ μετιόντος τὼ πόδε*. Lys. 416 f. *'ὦ σκυτοτόμε μου τῆς γυναικὸς τοῦ ποδὸς / τὸ δακτυλίδιον ξυμπιέζει τὸ ζυγόν.'* *τῆς γυναικός* depends on *τοῦ ποδός*. Thes. 47 f. *θηρῶν τ' ἀγρίων πόδες ὑλοδρόμων / μὴ λυέσθων*. Eq. 374 *τὸν πρηγορεῶνά σοὐκτεμῶ*. 396 *καὶ τὸ τοῦ δήμου πρόσωπον μακκοᾷ καθήμενον*. 646 *τῶν δ' εὐθέως τὰ πρόσωπα διεγαλήνισεν*. Nub. 411 (*πρόσωπον*). See above under *ὀφθαλμός*. Pax 543 f. *καὶ τῶνδε τοίνυν τῶν θεωμένων σκόπει / τὰ πρόσωπα*. Av. 1321 f. *τό τε τῆς ἀγανόφρονος Ἡσυχίας / εὐήμερον πρόσωπον*. Eccl 974 *Τρυφῆς πρόσωπον*. Plut. 731 f. (*πρόσωπον*). See above under *κεφαλή*. Ach. 863 *φυσῆτε τὸν πρωκτὸν κυνός*. *φυσῆτε* is Boeotian for *φυσᾶτε*. Eq. 364 *ἐγὼ δὲ κινήσω γέ σου τὸν πρωκτὸν ἀντὶ φύσκης*. Nub. 165 *σάλπιγξ ὁ πρωκτός ἐστιν*

ἄρα τῶν ἐμπίδων. Vesp. 431 ἐς τὸν πρωκτὸν αὐτῶν. Ran. 427 f. πρωκτὸν / τίλλειν ἑαυτοῦ. Ach. 1105 τὸ τῆς στρούθου πτερόν. Pax 135 ἐχρῆν σε Πηγάσου ζεῦξαι πτερόν. Av. 286 αἵ τε θήλειαι προσεκτίλλουσιν αὐτοῦ τὰ πτερά. 808 τάδ' οὐχ ὑπ' ἄλλων ἀλλὰ τοῖς αὐτῶν πτεροῖς. Ach. 970 εἴσειμ' ὑπαὶ πτερύγων κιχλᾶν καὶ κοψίχων, *I will go indoors to the tune of the fluttering wings of thrushes and blackbirds* (Merry). 588 f. Λα. πτίλον γάρ ἐστιν — Δι. εἰπέ μοι τίνος ποτὲ / ὄρνιθός ἐστιν; ἆρα κομπολακύθου; 1182 πτίλον δὲ τὸ μέγα κομπολακύθου. Ran. 1070 f. τὰς πυγὰς ἐνέτριψεν / τῶν μειρακίων στωμυλλομένων. 1094 f. (πυγήν). See above under γαστήρ. Eccl. 255 τούτῳ μὲν εἶπον ἐς κυνὸς πυγὴν ὁρᾶν. Av. 99 τὸ ῥάμφος ἡμῖν σου γέλοιον φαίνεται. Lys. 314 ταυτὶ μὲν ἤδη τὴν ῥάχιν θλίβοντά μου πέπαυται. Eccl. 630 ἦ Λυσικράτους ἄρα νυνὶ ῥὶς ἴσα τοῖσι καλοῖσι φρονήσει. Plut. 313 f. μινθώσομέν θ' ὥσπερ τράγου / τὴν ῥῖνα. Ach. 1214 λάβεσθέ μου λάβεσθε τοῦ σκέλους παπαῖ. I prefer to construe μου with τοῦ σκέλους rather than both with λάβεσθε. Pax 889 f. τὼ σκέλει / ταύτης. Av. 1253 ff. τῆς διακόνου / πρώτης ἀνατείνας τὼ σκέλει διαμηριῶ / τὴν Ἶριν αὐτήν. Ran. 473 f. τὰ σπλάγχνα σου / διασπαράξει. Ach. 926 ξυλλάμβαν' αὐτοῦ τὸ στόμα. Vesp. 1022 οὐκ ἀλλοτρίων ἀλλ' οἰκείων Μουσῶν στόμαθ' ἡνιοχήσας. Pax 645 χρυσίῳ τῶν ταῦτα ποιούντων ἐβύνουν τὸ στόμα. Av. 1718 f. ἀλλὰ χρὴ θεᾶς / Μούσης ἀνοίγειν ἱερὸν εὔφημον στόμα. Thes. 511 ἐκ τοῦ στόματος τοῦ παιδίου. Plut. 379 τὸ στόμ' ἐπιβύσας κέρμασιν τῶν ῥητόρων. Fr. 581 ὁ δ' αὖ Σοφοκλέους τοῦ μέλιτι κεχριμένου / ὥσπερ καδίσκου περιέλειχε τὸ στόμα. Σοφοκλέους depends directly on τὸ στόμα. καδίσκου also depends on it, being introduced by the comparative particle ὥσπερ. Compare Fr. 29. Pax 1350 τῆς δ' ἡδὺ τὸ σῦκον. Here τὸ σῦκον = τὸ γυναικεῖον αἰδοῖον. Vesp. 276 εἶτ' ἐφλέγμηνεν αὐτοῦ τὸ σφυρὸν γέροντος ὄντος; Av. 1241 f. (sc. μὴ) λιγνὺς δὲ σῶμα . . . / καταιθαλώσῃ σου. Lys. 80 ὡς δὲ σφριγᾷ τὸ σῶμά σου. Ran. 411 ff. καὶ γὰρ παραβλέψας τι μειρακίσκης / νῦν δὴ κατεῖδον καὶ μάλ' εὐπροσώπου / συμπαιστρίας / χιτωνίου παραρραγέντος τιτθίον προκύψαν. μειρακίσκης depends on τιτθίον. συμπαιστρίας is in apposition with μειρακίσκης. χιτωνίου παραρραγέντος is genitive absolute. Plut. 1067 ff. Νε. τῶν τιτθίων / ἐφάπτεταί σου λανθάνειν δοκῶν ἐμέ. / Γρ. μὰ τὴν Ἀφροδίτην οὐκ ἐμοῦ γε. Eccl. 906 ἐκπέσοι σου τὸ τρῆμα. 623 f. ὅπως ἂν / μηδεμιᾶς ᾖ τρύπημα κενόν. Vesp. 195 ὑπογάστριον γέροντος ἡλιαστικοῦ. Fr. 364 θύννου / ὑπογάστριον. Ran. 259 f. ὁπόσον ἡ φάρυξ ἂν ἡμῶν / χανδάνῃ. 678 f. ἐφ' οὗ / δὴ χείλεσιν. Eq. 1082 ff. Αλ. τὴν τούτου χεῖρ' ἐποίησεν / Κυλλήνην ὀρθῶς, ὁτιή φησ', ‘ἔμβαλε

κυλλῆ.' / Κλ. οὐκ ὀρθῶς φράζει· τὴν Κυλλήνην γὰρ ὁ Φοῖβος / ἐς τὴν χεῖρ' ὀρθῶς ἠνίξατο τὴν Διοπείθους. Genitives in 1082 and in 1085. Vesp. 713 οἴμοι τί πέπονθ'; ὡς νάρκη μου κατὰ τῆς χειρὸς καταχεῖται. Compare vss. 6 f. listed above. 1237 Κλέωνος λαβόμενος τῆς δεξιᾶς. Lys. 455 ἀποστρέφετε τὰς χεῖρας αὐτῶν ὦ Σκύθαι. Eccl. 780 γνώσει δ' ἀπὸ τῶν χειρῶν γε τῶν ἀγαλμάτων. Fr. 387 (verse 10) ἐπ' ἰχθυοπώλου χειρὶ παρανομωτάτῃ. Ach. 774 ἀλλ' ἔστιν ἀνθρώπου γε. ἀνθρώπου is predicative, the subject being χοῖρος, which is used in 773 in its normal sense, but which Dicaeopolis takes in the sense of τὸ γυναικεῖον αἰδοῖον. Thes. 289 f. καὶ τοῦ θυγατρίου χοῖρον ἀνδρός μοι τυχεῖν / πλουτοῦντος, ἄλλως δ' ἠλιθίου κἀβελτέρου. θυγατρίου depends on χοῖρον, which is used in the obscene sense, as in Ach. 773 as understood by Dicaeopolis. Thes. 538 ταύτης ἀποψιλώσομεν τὸν χοῖρον. Fr. 461 ἐγευσάμην χορδῆς ὁ δύστηνος τέκνων. τέκνων depends on χορδῆς, the partitive object of ἐγευσάμην. Plut. 1020 ὄζειν τε τῆς χρόας ἔφασκεν ἡδύ μου. Lys. 291 ὡς ἐμοῦ γε τὼ ξύλω τὸν ὦμον ἐξιπώκατον.

2. In the following passages the relation is very similar to that in 1. In the present group, however, the governing word signifies not some part of the physical body but the soul, the mind, or some part of the body conceived as a center of emotions (e. g. καρδία or σπλάγχνα); or γλῶττα (Ran. 357) or στόμα (Fr. 471) used metonymically for *speech, language*. Ran. 357 μηδὲ Κρατίνου τοῦ ταυροφάγου γλώττης Βακχεῖ' ἐτελέσθη. Vesp. 696 ὥς μου τὸν θῖνα ταράττεις, *how you stir my depths* (Green). Ach. 352 f. δεινὸν γὰρ οὕτως ὀμφακίαν πεφυκέναι / τὸν θυμὸν ἀνδρῶν. 1. ὅσα δὴ δέδηγμαι τὴν ἐμαυτοῦ καρδίαν. 12. πῶς τοῦτ' ἔσεισέ μου δοκεῖς τὴν καρδίαν; Nub. 1368 κἀνταῦθα πῶς οἴεσθέ μου τὴν καρδίαν ὀρεχθεῖν; 1391 f. οἴμαί γε τῶν νεωτέρων τὰς καρδίας / πηδᾶν ὅ τι λέξει. Eq. 1119 f. ὁ νοῦς δέ σου / παρὼν ἀποδημεῖ. Nub. 477 καὶ διακίνει τὸν νοῦν αὐτοῦ. Vesp. 697 καὶ τὸν νοῦν μου προσάγεις μᾶλλον. Pax 669 ὁ νοῦς γὰρ ἡμῶν ἦν τότ' ἐν τοῖς σκύτεσιν. Ran. 1006 καί μου τὰ σπλάγχν' ἀγανακτεῖ. Fr. 471 χρῶμαι γὰρ αὐτοῦ τοῦ στόματος τῷ στρογγύλῳ, / τοὺς νοῦς δ' ἀγοραίους ἧττον ἢ 'κεῖνος ποιῶ. (*the well-rounded quality of his speech*). Eq. 1237 πῶς εἶπας; ὥς μου χρησμὸς ἅπτεται φρενῶν. Pax 1067 f. καὶ κέπφοι τρήρωνες ἀλωπεκιδεῦσι πέπεισθε, / ὧν δόλιαι ψυχαί, δόλιαι φρένες. Av. 1238 μὴ θεῶν κίνει φρένας. Ran. 876 f. Μοῦσαι λεπτολόγους ξυνετὰς φρένας αἳ καθορᾶτε / ἀνδρῶν γνωμοτύπων. Ach. 375 τῶν τ' αὖ γερόντων οἶδα τὰς ψυχάς. Nub. 319 ἡ ψυχή μου πεπότηται. 717 ff. ὅτε μου / . . . /

φρούδη ψυχή. Pax 827 ff. Οι. ἄλλον τιν' εἶδες ἄνδρα κατὰ τὸν ἀέρα / πλανώμενον πλὴν σαυτόν; Τρ. οὔκ, εἰ μή γέ που / ψυχὰς δύ' ἢ τρεῖς διθυραμβοδιδασκάλων. 1067 f. (ψυχαί). See above under φρήν. Av. 465 f. ἔπος τι / ὅ τι τὴν τούτων θραύσει ψυχήν. Plut. 524 κινδυνεύων περὶ τῆς ψυχῆς τῆς αὐτοῦ τοῦτο ποιῆσαι.

3. In several passages the genitive depends on δορά or κρέας or πόκος. Since the skin or flesh or wool is felt as having been removed from the animal's body, the possessive notion is less clear than in 1., but is mixed with the notion of origin. Eq. 316 δέρμα μοχθηροῦ βοός. Ran. 1211 f. 'νεβρῶν δοραῖς / καθαπτός.' Ach. 795 f. καὶ γίνεταί γα τᾶνδε τᾶν χοίρων τὸ κρῆς / ἄδιστον. The dialect is Megarian. 1106 τὸ τῆς φάττης κρέας. Nub. 339 κρέα τ' ὀρνίθεια κιχηλᾶν. Pax 1280 ὡς οἱ μὲν δαίνυντο βοῶν κρέα, καὶ τὰ τοιαυτί. 1282, as far as κρέα, is an exact repetition. Av. 1583 τὰ δὲ κρέα τοῦ ταῦτ' ἐστίν; τοῦ is in the predicate. 714 ἡνίκα πεκτεῖν ὥρα προβάτων πόκον ἠρινόν.

4. In the following passages the noun in the genitive case itself signifies some part of the body, and depends on a noun signifying some subdivision (e. g., *a finger of the hand*). Here again, as in 1, 2, and 3, the possessive notion is stronger than the partitive notion. Lys. 416 f. 'τοῦ ποδὸς / τὸ δακτυλίδιον.' Vesp. 1162 ff. Φι. ἀδικεῖς γέ με / ἐς τὴν πολεμίαν ἀποβιβάζων τὸν πόδα. / Βδ. φέρε καὶ τὸν ἕτερον. Φι. μηδαμῶς τοῦτόν γ', ἐπεὶ / πάνυ μισολάκων αὐτοῦ 'στιν εἷς τῶν δακτύλων. αὐτοῦ (= τοῦ ποδός) with δακτύλων. Pax 85 f. πρὶν ἂν ἰδίῃς καὶ διαλύσῃς / ἄρθρων ἵνας. Eccl. 12 f. μόνος δὲ μηρῶν εἰς ἀπορρήτους μυχοὺς / λάμπεις. Euphemistic for τὰ γυναικεῖα αἰδοῖα. Av. 8 ἀποσποδῆσαι τοὺς ὄνυχας τῶν δακτύλων. Plut. 1065 ὄψει κατάδηλα τοῦ προσώπου τὰ ῥάκη. Ran. 892 αἰθὴρ ἐμὸν βόσκημα καὶ γλώσσης στρόφιγξ. 822 φρίξας δ' αὐτοκόμου λοφιᾶς λασιαύχενα χαίταν (*bristling the rough-neck hair of his shaggy mane*). Strictly the χαίτα is not a part of the λοφιά but is identical with it, but the notion of belonging seems strong enough to admit the example into the present class.

5. In the following passages the word in the genitive case is the name of some plant or tree, and the word on which it depends is the name of some part of it, such as *root, stem, flower,* etc. The relation seems more possessive than partitive. Ach. 869 τἄνθια τᾶς γλάχωνος ἀπέκιξαν χαμαί. The dialect is Boeotian. Eccl. 707 ff.

ὑμᾶς δὲ τέως θρῖα λαβόντας / διφόρου συκῆς / ἐν τοῖς προθύροισι δέφεσθαι. θρῖα literally = leaves, but the whole passage has an obscene meaning. Eq. 894 f. τὸν καυλὸν οἶσθ' ἐκεῖνον / τοῦ σιλφίου τὸν ἄξιον γενόμενον; Nub. 981 κεφάλαιον ῥαφανῖδος. Vesp. 679 οὐδεὶς οὐδὲ σκορόδου κεφαλὴν τοῖς ἐψητοῖσι δίδωσιν. Plut. 717 f. ἐμβαλὼν / σκορόδων κεφαλὰς τρεῖς Τηνίων. Fr. 255 σχίνου κεφαλὴν κατορύττειν. Av. 238 f. ἐπὶ κισ- / σοῦ κλάδεσι. Lys. 632 καὶ φορήσω τὸ ξίφος τὸ λοιπὸν ἐν μύρτου κλαδί. 255 κορμοῦ τοσουτονὶ βάρος χλωρᾶς φέρων ἐλάας. ἐλάας depends on κορμοῦ. Ach. 996 νέα μοσχίδια συκίδων. Vesp. 1377 ὄζος μὲν οὖν τῆς δαδὸς οὗτος ἐξέχει. Plut. 544 μαλάχης πτόρθους. 283 πολλῶν θύμων ῥίζας διεκπερῶντες. Fr. 5 τῶν δὲ γηθύων / ῥίζας ἐχούσας σκοροδομίμητον φύσιν. Plut. 544 (sc. σιτεῖσθαι) ἀντὶ δὲ μάζης φυλλεῖ' ἰσχνῶν ῥαφανίδων. In Vesp. 544 f. occurs the metaphorical expression ἀντωμοσιῶν κελύφη. The epithet is applied to aged dicasts and means *husks of affidavits*. In Ran. 1321, a highly lyrical passage, occurs the expression βότρυος ἕλικα πανσίπονον. The ἕλιξ is of course not strictly a part of the βότρυς if we understand βότρυς in its literal sense of *a bunch of grapes*; but nevertheless the ἕλιξ belongs closely to the βότρυς.

6. In the following passages the genitive depends on some noun signifying *quality, kind, manner,* or on a noun which is the name of some *particular* quality, moral or physical. Fr. 899 b ἀγὼν γὰρ οὐ μέλλοντος ἀθλητοῦ μένει / ἀλκήν. Ran. 1035 f. χρήστ' ἐδίδαξεν (sc. Ὅμηρος) / τάξεις ἀρετὰς ὁπλίσεις ἀνδρῶν. The genitive depends probably on all three of the nouns preceding it, but it is possessive only with relation to ἀρετάς. With τάξεις and ὁπλίσεις it is probably objective. 1040 f. πολλὰς ἀρετὰς ἐποίησεν / Πατρόκλων, Τεύκρων θυμολεόντων. Ach. 349 διὰ τὴν ἀτοπίαν τῶν δημοτῶν. Lys. 255 κορμοῦ τοσουτονὶ βάρος χλωρᾶς φέρων ἐλάας. See below on Ach. 665 f. Ran. 1367 τὸ γὰρ βάρος νὼ βασανιεῖ τῶν ῥημάτων. Nub. 164 τὸν πρωκτὸν ἠχεῖν ὑπὸ βίας τοῦ πνεύματος. Ran. 946 f. Ευ. ἀλλ' οὐξιὼν πρώτιστα μέν μοι τὸ γένος εἶπ' ἂν εὐθὺς / τοῦ δράματος. Δι. κρεῖττον γὰρ ἦν σοι νὴ Δί' ἢ τὸ σαυτοῦ (sc. γένος). 879 f. ἔλθετ' ἐποψόμεναι δύναμιν / δεινοτάτοιν στομάτοιν. Plut. 141 f. ὥστε τοῦ Διὸς / τὴν δύναμιν, ἢ λυπῇ τι, καταλύσεις μόνος. Vesp. 1067 ff. ὡς ἐγὼ / τοὐμὸν νομίζω γῆρας εἶναι κρεῖττον ἢ πολ- / λῶν κιννύνους νεανιῶν καὶ / σχῆμα κεὐρυπρωκτίαν. The grammatical relation under discussion exists between νεανιῶν and εὐρυπρωκτίαν and between νεανιῶν and σχῆμα. σχῆμα here may mean either *manners* or *mode of dress*. For κιννύνους see above in Section 1.

Vesp. 877 *παῦσόν τ' αὐτοῦ τοῦτο τὸ λίαν στρυφνὸν καὶ πρίνινον ἦθος.* Ach. 684 *οὐχ ὁρῶντες οὐδὲν εἰ μὴ τῆς δίκης τὴν ἠλύγην* (*the obscurity, intricacy of a law-suit*). Vesp. 418 *ὦ πόλις καὶ Θεώρου θεοισεχθρία.* Lys. 317 f. *τῶν τ' ἐν πόλει γυναικῶν / τοῦ νῦν παρεστῶτος θράσους θέσθαι τροπαῖον ἡμᾶς. γυναικῶν* depends on *θράσους.* 379 *ἤκουσας αὐτῆς τοῦ θράσους;* Av. 993 *τίς δ' ἰδέα βουλεύματος;* 540 f. *ὡς ἐδάκρυσά γ' ἐμῶν / πατέρων κάκην.* 1713 *ἔχων γυναικὸς κάλλος οὐ φατὸν λέγειν.* Lys. 79 *οἷον τὸ κάλλος, γλυκυτάτη, σου φαίνεται.* Nub. 1022 f. *καὶ πρὸς τούτοις τῆς Ἀντιμάχου / καταπυγοσύνης ἀναπλήσει.* Ach. 646 *οὕτω δ' αὐτοῦ περὶ τῆς τόλμης ἤδη πόρρω κλέος ἦκει.* The sense is perfectly clear but an exact grammatical analysis is difficult. *αὐτοῦ* probably depends both on *κλέος* and on *τόλμης.* Thes. 140 *τίς δαὶ κατόπτρου καὶ ξίφους κοινωνία;* *κοινωνία* may signify any quality that the mirror and the sword have in common. Nub. 153 *ὦ Ζεῦ βασιλεῦ τῆς λεπτότητος τῶν φρενῶν.* 1349 f. *δῆλόν γε τἀν- / θρώπου 'στὶ τὸ λῆμα.* Ran. 899 *λῆμα δ' οὐκ ἄτολμον ἀμφοῖν.* Av. 291 *ἀλλὰ μέντοι τίς ποθ' ἡ λόφωσις ἡ τῶν ὀρνέων;* Nub. 350 *σκώπτουσαι τὴν μανίαν αὐτοῦ.* 846 *ἢ τοῖς σοροπηγοῖς τὴν μανίαν αὐτοῦ φράσω;* 925 ff. Δι. *ὦμοι μανίας—/* Αδ. *ἧς ἐμνήσθης—/* Δι. *τῆς σῆς, πόλεώς θ' ἥτις σε τρέφει.* Ran. 1057 *Παρνασσῶν . . . μεγέθη.* Ach. 665 f. *δεῦρο Μοῦσ' ἐλθὲ φλεγυρὰ πυρὸς ἔ- / χουσα μένος ἔντονος Ἀχαρνική. πυρὸς μένος* is merely a periphrasis for *πῦρ,* but grammatically a possessive relation exists between the two words. Thes. 347 f. *κεἴ τις κάπηλος ἢ καπηλὶς τοῦ χοῶς / ἢ τῶν κοτυλῶν τὸ νόμισμα διαλυμαίνεται. τὸ νόμισμα* is *the measure established by law.* Vesp. 1030, Pax 752 *ἀλλ' Ἡρακλέους ὀργήν τιν' ἔχων.* Ran. 1180 f. *ἀκουστέα / τῶν σῶν προλόγων τῆς ὀρθότητος τῶν ἐπῶν. τῶν σῶν προλόγων* depends on *τῶν ἐπῶν, τῶν ἐπῶν* on *τῆς ὀρθότητος* (the relation here in question), *τῆς ὀρθότητος* on *ἀκουστέα.* Plut. 682 *κἀγὼ νομίσας πολλὴν ὁσίαν τοῦ πράγματος* (*thinking that there was full right in the thing*). *τοῦ πράγματος* is in the predicate relation. Vesp. 1035 *φώκης δ' ὁσμήν* (sc. *εἶχεν*). Pax 758 is an exact repetition. Vesp. 564 *οἱ μέν γ' ἀποκλάονται πενίαν αὐτῶν.* Pax 238 *ὦναξ Ἄπολλον τῆς θυείας τοῦ πλάτους.* Thes. 868 Μν. *τί οὖν ἔτι ζῶ;* Γυ$^{\gamma}$. *τῶν κοράκων πονηρίᾳ.* Plut. 207 *εἶτ' ὠνόμασέ μου τὴν πρόνοιαν δειλίαν.* Fr. 471 *χρῶμαι γὰρ αὐτοῦ τοῦ στόματος τῷ στρογγύλῳ* (*the well-rounded quality of his speech*). Vesp. 1069 (*σχῆμα*). See above under *εὐρυπρωκτία.* Ach. 639 f. *εἰ δέ τις ὑμᾶς ὑποθωπεύσας λιπαρὰς καλέσειεν Ἀθήνας, / ηὕρετο πᾶν ἂν διὰ τὰς λιπαράς, ἀφύων τιμὴν περιάψας* (*assigning to you the honour due to sardines,* Merry). *ἀφύων* stands to *τιμήν* almost in the relation

of an indirect object. 895 *ἐμοὶ δὲ τιμὰ τᾶσδε πᾷ γενήσεται; τιμά* here in the sense of *value, price*. The dialect is Boeotian. Av. 1625 *προβάτοιν δυοῖν τιμὴν ἀνοίσει τῷ θεῷ* (*money equivalent to the price of two sheep*). Eccl. 5 *μυκτῆρσι λαμπρὰς ἡλίου τιμὰς ἔχεις*. See the remark on Ach. 639 f. above. Ach. 646 (*τόλμης*). See *κλέος* above. Ach. 370 f. *τούς τέ γὰρ τρόπους / τοὺς τῶν ἀγροίκων οἶδα*. Eq. 46 *οὗτος καταγνοὺς τοῦ γέροντος τοὺς τρόπους*. Nub. 88 *ἔκστρεψον ὡς τάχιστα τοὺς σαυτοῦ τρόπους*. 478 *ἄγε δὴ κάτειπέ μοι σὺ τὸν σαυτοῦ τρόπον*. Vesp. 454 f. *ἀνδρῶν τρόπος / ὀξυθύμων καὶ δικαίων καὶ βλεπόντων κάρδαμα*. Pax 607 *τὰς φύσεις ὑμῶν δεδοικὼς καὶ τὸν αὐτοδαξ τρόπον*. Av. 94 *τίς ὁ τρόπος τῆς τριλοφίας; τρόπος* here = *mode, fashion*. Ran. 1329 f. *βούλομαι δ' ἔτι / τὸν τῶν μονῳδιῶν διεξελθεῖν τρόπον*. Eccl. 278 f. *τὸν τρόπον μιμούμεναι / τὸν τῶν ἀγροίκων*. Plut. 61 *ἀλλ' εἴ τι χαίρεις ἀνδρὸς εὐόρκου τρόποις*. 453 *τροπαῖον ἂν στήσαιτο τῶν ταύτης τρόπων*. Lys. 387 *ἆρ' ἐξέλαμψε τῶν γυναικῶν ἡ τρυφή;* Pax 928 *Θεογένους ὕηνία*. Eq. 985 ff. *ἀλλὰ καὶ τόδ' ἔγωγε θαυ- / μάζω τῆς ὑομουσίας / αὐτοῦ*. Nub. 352 *ἀποφαίνουσαι τὴν φύσιν αὐτοῦ λύκοι ἐξαίφνης ἐγένοντο*. 515 f. *νεωτέροις τὴν φύσιν αὖ- / τοῦ πράγμασιν χρωτίζεται*. 960 *τὴν σαυτοῦ φύσιν εἰπέ*. Pax 607 (*φύσις*). See above under *τρόπος*. Av. 117 *ὀρνίθων μεταλλάξας φύσιν*. 691 *φύσιν οἰωνῶν*. Thes. 11 f. *Ευ. χωρὶς γὰρ αὐτοῖν ἑκατέρου 'στὶν ἡ φύσις. / Μν. τοῦ μήτ' ἀκούειν μήθ' ὁρᾶν;* Ran. 809 f. *λῆρόν τε τἄλλ' ἡγεῖτο τοῦ γνῶναι πέρι / φύσεις ποιητῶν*. Ach. 747 *χὴσεῖτε φωνὰν χοιρίων μυστηρικῶν*. The dialect is Megarian. In this and in the four following passages *φωνή* is used of the *quality* of the voice. Eq. 137 *ἅρπαξ κεκράκτης Κυκλοβόρου φωνὴν ἔχων*. Vesp. 36 *ἔχουσα φωνὴν ἐμπεπρησμένης ὑός*. 1034 *φωνὴν δ' εἶχεν χαράδρας ὅλεθρον τετοκυίας*. Pax 757 is an exact repetition. 220 *ὁ γοῦν χαρακτὴρ ἡμεδαπὸς τῶν ῥημάτων*. Thes. 981 f. *ἔξαιρε δὴ προθύμως. / διπλῆν χάριν χορείας*. Similar to Ach. 665 f. above. Nub. 717 f. *ὅτε μου / . . . φρούδη χροιά*. 1171 *ὡς ἥδομαί σου πρῶτα τὴν χρόαν ἰδών*. Here *χρόα* (or its dialectic form *χροιά*) means color. Compare Plut. 1020 (listed below in VIII. I. 2) where it means flesh. Thes. 406 *'τὸ χρῶμα τοῦτό μ' οὐκ ἀρέσκει τῆς κόρης.'* Vesp. 436 *ὡς ἐγὼ πολλῶν ἀκούσας οἶδα θρίων τὸν ψόφον*. Ran. 492 *σὺ δ' οὐκ ἔδεισας τὸν ψόφον τῶν ῥημάτων;*

7. In the following passages the relation is not possessive in the strictest sense but involves a sort of comparison, which will become clearer upon examination of an example. In Vesp. 794 *ἀλεκτρυόνος*

μ' ἔφασκε κοιλίαν ἔχειν, the meaning is *he said that I had the belly of a chicken*, that is *a belly like that of a chicken*. The passages are: Vesp. 42 ff. *ἐδόκει δέ μοι Θέωρος αὐτῆς πλησίον / χαμαὶ καθῆσθαι τὴν κεφαλὴν κόρακος ἔχων. / εἶτ' Ἀλκιβιάδης εἶπε πρός με τραυλίσας, / 'ὀλᾷς; Θέωλος τὴν κεφαλὴν κόλακος ἔχει.'* 1033 *ἑκατὸν δὲ κύκλῳ κεφαλαὶ κολάκων οἰμωξομένων ἐλιχμῶντο*. Pax 756 is an exact repetition. Vesp. 794: see above. 1035 *Λαμίας ὄρχεις ἀπλύτους, πρωκτὸν δὲ καμήλου* (sc. *εἶχεν*). Pax 758 is an exact repetition. Av. 1453 f. *ἀλλὰ πτέρου με ταχέσι καὶ κούφοις πτεροῖς / ἱέρακος ἢ κερχνῆδος*. Eccl. 102 f. *Ἀγύρριος γοῦν τὸν Προνόμου πώγων' ἔχων / λέληθε*. Compare the passages in the preceding section where the genitive depends on *φωνή*.

8. In the following passages the genitive depends on a noun signifying *juice, milk* or *tear*. Vesp. 508 f. *ἐγὼ γὰρ οὐδ' ἂν ὀρνίθων γάλα / ἀντὶ τοῦ βίου λάβοιμ' ἂν οὗ με νῦν ἀποστερεῖς*. 724 *πλὴν κωλακρέτου γάλα πίνειν*. Av. 734 *γάλα τ' ὀρνίθων* (again as a very precious substance). Fr. 596 *ἡδύς γε πίνειν οἶνος, Ἀφροδίτης γάλα*. Vesp. 389 f. *κεχάρησαι, / τοῖς δακρύοισιν τῶν φευγόντων ἀεὶ καὶ τοῖς ὀλοφυρμοῖς*. The genitive depends on both words, being subjective in its relation to *ὀλοφυρμοῖς*. See below in III. 1. Lys. 1034 *ῥεῖ μου τὸ δάκρυον πολύ*. Pax 885 *τὸν ζωμὸν αὐτῆς προσπεσὼν ἐκλάψεται*.

9. In the following passages the genitive depends on a noun meaning *light* or *ray*. Vesp. 1032 *οὗ δεινόταται μὲν ἀπ' ὀφθαλμῶν Κύννης ἀκτῖνες ἔλαμπον*. See the remark on this passage as listed under *ὀφθαλμός* in 1 above. I favor the interpretation which makes *Κύννης* depend on *ἀκτῖνες*. The construction then involves a comparison similar to that in the examples in 7 above. Pax 755 is an exact repetition. Av. 1091 f. *οὐδ' αὖ θερμὴ πνίγους ἡμᾶς / ἀκτὶς τηλαυγὴς θάλπει*. 1711 *οὔθ' ἡλίου τηλαυγὲς ἀκτίνων σέλας*. *ἡλίου* with *ἀκτίνων* and *ἀκτίνων* with *σέλας*. Eq. 973 ff. *ἥδιστον φάος ἡμέρας / ἔσται . . . / . . . / ἢν Κλέων ἀπόληται*. Nub. 614 *'φῶς σεληναίας καλόν.'* Av. 1748 *ἀστεροπῆς φάος*. Fr. 188 *'χαῖρε φέγγος ἡλίου.'*

10. In the following passages the genitive depends on *ὄνομα*. Vesp. 490 *ἧς* (sc. *τῆς τυραννίδος*) *ἐγὼ οὐκ ἤκουσα τοὔνομ' οὐδὲ πεντήκοντ' ἐτῶν*. 492 *ὥστε καὶ δὴ τοὔνομ' αὐτῆς ἐν ἀγορᾷ κυλίνδεται*. Av. 1291 *πολλοῖσιν ὀρνίθων ὀνόματ' ἦν κείμενα*. 1505 *μὴ κάλει μου τοὔνομα*. Thes. 803 *παραβάλλουσαι τῆς τε γυναικὸς καὶ τἀνδρὸς τοὔνομ' ἑκάστου*.

11. In the following passages the genitive depends on a noun

signifying some physical or moral condition. In some of the examples the word that designates the condition is really a concrete term. Fr. 410 *ἀδαχεῖ γὰρ αὐτοῦ τὸν ἄχορα.* Lys. 301 *οὐ γὰρ ἄν ποθ' ὧδ' ὀδὰξ ἔβρυκε τὰς λήμας ἐμοῦ.* Vesp. 80 *αὕτη γε χρηστῶν ἐστιν ἀνδρῶν ἡ νόσος.* 87 *φράσω γὰρ ἤδη τὴν νόσον τοῦ δεσπότου.* 114 *ὁ γὰρ υἱὸς αὐτοῦ τὴν νόσον βαρέως φέρει.* *αὐτοῦ* is probably better taken with *τὴν νόσον* than with *ὁ υἱός.* Pax 745 *σκώψας αὐτοῦ τὰς πληγάς.* Fr. 669 *ἄχθομ' αὐτοῦ τῷ ῥύπῳ.* Lys. 29 f. *ὅλης τῆς Ἑλλάδος / ἐν ταῖς γυναιξίν ἐστιν ἡ σωτηρία.* Eccl. 396 f. *ἔδοξε τοῖς πρυτάνεσι περὶ σωτηρίας / γνώμας καθεῖναι τῆς πόλεως.*

12. In the following passages the genitive depends on a noun signifying a concrete part of some concrete object. The grammatical relation is exactly like that which exists with parts of the physical body, the notion of whole and part being subordinate to that of possession. Nub. 1496 *διαλεπτολογοῦμαι ταῖς δοκοῖς τῆς οἰκίας.* Thes. 509 *τὸ γὰρ ἧτρον τῆς χύτρας ἐλάκτισεν.* Vesp. 1312 *τὰ θρῖα τοῦ τρίβωνος ἀποβεβληκότι.* Nub. 1126 f. *τοῦ τέγους / τὸν κέραμον.* Plut. 545 *ἀντὶ δὲ θράνους στάμνου κεφαλὴν κατεαγότος* (sc. *ἔχειν*). Vesp. 1215 *κρεκάδι' αὐλῆς θαύμασον.* Pax 1224 f. *τί δαὶ δεκάμνῳ τῷδε θώρηκος κύτει / ἐνημμένῳ κάλλιστα χρήσομαι τάλας;* Fr. 133 *ἐπὶ τοῦ περιδρόμου στᾶσα τῆς συνοικίας.* Ach. 479 *κλῆε πηκτὰ δωμάτων.* *πηκτά* = *doors.* The language is highly poetic. Plut. 545 f. *ἀντὶ δὲ μάκτρας / φιδάκνης πλευρὰν* (sc. *ἔχειν*). Av. 1565 f. *τὸ μὲν πόλισμα τῆς Νεφελοκοκκυγίας / ὁρᾶν τοδὶ πάρεστιν.* Fr. 89 *πόδα βαλλαντίου.* The sense is not clear. 325 *τὴν πτέρυγα παραλύσασα τοῦ χιτωνίου / καὶ τῶν ἀποδέσμων.* Both genitives depend on *πτέρυγα.* Pax 1234 *τρύπημα κλέπτων τῆς νεώς.* *κλέπτων* here = *concealing.*

13. The following examples differ from those in the preceding section in the fact that the one object is not a part of the other but rather a separate object belonging to it as a more or less necessary appendage. Av. 599 f. *τοὺς θησαυρούς τ' αὐτοῖς δείξουσ' οὓς οἱ πρότεροι κατέθεντο / τῶν ἀργυρίων.* The notion of *belonging* appears more prominent than that of *content.* Fr. 720 *κάμινον βαλανείου,* apparently a *furnace* to heat water for a *bath.* Ach. 1122 f. *Λα. τοὺς κιλλίβαντας οἷσε παῖ τῆς ἀσπίδος. / Δι. καὶ τῆς ἐμῆς τοὺς κριβανίτας ἔκφερε.* With *τῆς ἐμῆς* we may understand *γαστέρος* (which Dicaeopolis probably demonstrates with his hand), while *κριβανίτας* is used

metaphorically for some article of food. 1109 *τὸ λοφεῖον ἐξένεγκε τῶν τριῶν λόφων.* Fr. 255 *πρὸς τὸν στροφέα τῆς αὐλείας.*

14. This section contains miscellaneous constructions similar to that in which the genitive depends on a noun signifying some part of the body. In many of the passages the genitive noun designates *land, sea, mountain,* or the like, while the governing noun is frequently the name of a part of the human body transferred to geographical terminology (e. g. Ran. 372 f., Eccl. 1107, etc.). The majority of the expressions are metaphorical, and in these cases an exact description of the grammatical relation becomes very difficult. Ran. 704 *τὴν πόλιν καὶ ταῦτ' ἔχοντες κυμάτων ἐν ἀγκάλαις.* Nub. 401 *Σούνιον ἄκρον Ἀθηνέων.* Thes. 1050 *πυρφόρος αἰθέρος ἀστήρ. lightning* is meant. This and the next four passages are lyrical. Ran. 343 *νυκτέρου τελετῆς φωσφόρος ἀστήρ.* Av. 1400 *ἁλίμενον αἰθέρος αὔλακα τέμνων.* Ran. 1320 *οἰνάνθας γάνος ἀμπέλου, budding grape-flower, glory of the vine.* Thes. 109 f. *χώρας / γύαλα.* Plut. 515 *γῆς . . . δάπεδον.* Eq. 360 *τῶν πραγμάτων ὁτιὴ μόνος τὸν ζωμὸν ἐκροφήσει.* 1109 *τούτῳ παραδώσω τῆς πυκνὸς τὰς ἡνίας.* Eccl. 466 *παραλαβοῦσαι τῆς πόλεως τὰς ἡνίας.* Vesp. 1520 f. *πηδᾶτε παρὰ ψάμαθον / καὶ θῖν' ἁλὸς ἀτρυγέτου.* Nub. 232 f. *ἡ γῆ βίᾳ / ἕλκει πρὸς αὐτὴν τὴν ἰκμάδα τῆς φροντίδος.* Lys. 596 *τῆς δὲ γυναικὸς σμικρὸς ὁ καιρός, the marriageable age.* Av. 749 f. *Φρύνιχος ἀμβροσίων / μελέων ἀπεβόσκετο καρπὸν ἀεί.* Thes. 976 *κλῇδας γάμου φυλάττει.* Av. 994 *τίς ὁ κόθορνος τῆς ὁδοῦ; ad quod iter te tam magnifice accinxisti?* (Kock). Vesp. 574 *χἠμεῖς αὐτῷ τότε τῆς ὀργῆς ὀλίγον τὸν κόλλοπ' ἀνεῖμεν.* Av. 694 *Ἐρέβους δ' ἐν ἀπείροσι κόλποις.* 1093 f. *ἀλλ' ἀνθηρῶν λειμώνων / φύλλων τ' ἐν κόλποις ναίω.* Ran. 372 ff. *χώρει νυν πᾶς ἀνδρείως / ἐς τοὺς εὐανθεῖς κόλπους / λειμώνων.* Nub. 270 *ἐπ' Ὀλύμπου κορυφαῖς.* 279 *ὑψηλῶν ὀρέων κορυφὰς ἐπί.* Thes. 44 *κῦμα δὲ πόντου μὴ κελαδείτω.* Ran. 1309 f. *ἀλκυόνες, αἳ παρ' ἀενάοις θαλάσσης / κύμασι στωμύλλετε.* Pax 199 *ὑπ' αὐτὸν ἀτεχνῶς τοὐρανοῦ τὸν κύτταρον.* The genitive may be appositional, but the exact grammatical relation depends on the popular belief with regard to the nature of the heavens. Ran. 244 f. *χαίροντες ᾠδῆς / πολυκολύμβοισι μέλεσιν.* 399 f. *μέλος ἑορτῆς / ἥδιστον εὑρών.* Av. 210 *λῦσον δὲ νόμους ἱερῶν ὕμνων.* 744 f. *μελέων / Πανὶ νόμους ἱεροὺς ἀναφαίνω.* Thes. 1065 ff. *ὦ νὺξ ἱερὰ / . . . / ἀστεροειδέα νῶτα διφρεύουσ' / αἰθέρος ἱερᾶς.* Av. 250 *ἐπὶ πόντιον οἶδμα θαλάσσης.* 1339 *γλαυκᾶς ἐπ' οἶδμα λίμνας.* Nub. 285 *ὄμμα γὰρ αἰθέρος ἀκάματον σελαγεῖται.* Ach. 719 *ὅροι μὲν ἀγορᾶς εἰσιν*

οἵδε τῆς ἐμῆς. Fr. 110 ὦ πόλι φίλη Κέκροπος, . . . / . . . οὔθαρ ἀγαθῆς χθονός. Nub. 571 ff. ὑπερ- / λάμπροις ἀκτῖσιν κατέχει / γῆς πέδον. Thes. 855 ff. Νείλου μὲν αἵδε καλλιπάρθενοι ῥοαί, / ὃς ἀντὶ δίας ψακάδος Αἰγύπτου πέδον / λευκῆς νοτίζει μελανοσυρμαῖον λεών. λευκῆς must belong with Αἰγύπτου in this text, though in the original (Eur. Hel. 1 ff.) from which the passage is quoted it belongs with the genitive absolute τακείσης χιόνος which immediately follows it. Av. 832 τίς δαὶ καθέξει τῆς πόλεως τὸ Πελαργικόν; 1241 f. (sc. μή) λιγνὺς δὲ σῶμα καὶ δόμων περιπτυχὰς / καταιθαλώσῃ, *enfolding* walls *of* your *house.* Ran. 100 χρόνου πόδα, a metaphorical expression affected by Euripides. 311 the same. Av. 321 ἥκετον δ' ἔχοντε πρέμνον πράγματος πελωρίου. Ran. 913 πρόσχημα τῆς τραγῳδίας. Nub. 272 εἶτ' ἄρα Νείλου προχοαῖς ὑδάτων χρυσέαις ἀρύτεσθε πρόχοισιν. Νείλου depends on προχοαῖς. Ran. 1059 μεγάλων γνωμῶν καὶ διανοιῶν ἴσα καὶ τὰ ῥήματα τίκτειν, *to make the words which belong to great sentiments and thoughts similar,* that is *to make them great also.* The genitive does not depend on ἴσα. Thes. 855 Νείλου μὲν αἵδε καλλιπάρθενοι ῥοαί. 956 ῥυθμὸν χορείας ὕπαγε πᾶσα. Eccl. 1107 θάψαι μ' ἐπ' αὐτῷ τῷ στόματι τῆς ἐσβολῆς. Vesp. 141 κατὰ τῆς πυέλου τὸ τρῆμ' ὅπως μὴ 'κδύσεται. 30 λέγε νυν ἀνύσας τι τὴν τρόπιν τοῦ πράγματος.

C. Genitive with nouns denoting personal relationship (*son, daughter, father, mother, husband, wife,* and the like).

1. In the following passages the genitive is governed by some word meaning *child, son,* or *daughter.* The passages in which παῖς = son are followed by those in which it = daughter, and these by the passages where the gender of the plural παῖδες appears to be common. Thes. 117 ff. ἔπομαι κλήζουσα σεμνὸν / γόνον ὀλβίζουσα Λατοῦς / Ἄρτεμιν. Thes. 321 Λατοῦς χρυσώπιδος ἔρνος. Eccl. 972 Κύπριδος ἔρνος, a metaphorical term of affection. Vesp. 1396 f. οὗτοι μὰ τὼ θεὼ καταπροίξει Μυρτίας / τῆς Ἀγκυλίωνος θυγατέρος καὶ Σωστράτης. Pax 736 θύγατερ Διός. Eq. 1053 ἦγαγε συνδήσας Λακεδαιμονίων κορακίνους. Nub. 599 f. κόραι / σε Λυδῶν μεγάλως σέβουσιν. Thes. 325 Νηρέος ἐναλίου τε κόραι. Ran. 337 ὦ πότνια πολυτίμητε Δήμητρος κόρη. Ach. 731 ἀλλ' ὦ πόνηρα κώρι' ἀθλίω πατρός. Av. 1442 f. 'δεινῶς γέ μου τὸ μειράκιον Διειτρέφης / λέγων ἀνεπτέρωκεν ὥσθ' ἱππηλατεῖν.' 767 πέρδιξ γενέσθω, τοῦ πατρὸς νεοττίον. Ach. 329 μῶν ἔχει του παιδίον; Pax 1265 f. τὰ παιδί' ἤδη 'ξέρχεται / . . . τὰ τῶν ἐπικλήτων. 1295

ποῦ μοι τὸ τοῦ Κλεωνύμου *'στὶ παιδίον*; Thes. 706 *ὅστις γ' ἔχει μου 'ξαρπάσας τὸ παιδίον.* 744 *ἀπέδυσας ὤναίσχυντέ μου τὸ παιδίον.* Eccl. 92 *γυμνὰ δ' ἐστί μου τὰ παιδία.* Eq. 561 *ὦ* Γεραίστιε *παῖ* Κρόνου. Vesp. 1466 *ὁ παῖς ὁ* Φιλοκλέωνος. Av. 881 *ἡρώων παισί.* Thes. 129 *παῖ* Λατοῦς. 890 f. *βιάζομαι / γάμοισι* Πρωτέως *παιδὶ συμμεῖξαι λέχος.* 761 [*τίς τὴν ἀγαπητὴν παῖδά σοὐξῃρήσατο*;] This verse was condemned by Lobeck. 990 f. *εὔιον ὦ* Διόνυσε / Βρόμιε *καὶ* Σεμέλας *παῖ.* Ran. 840 *ἄληθες ὦ παῖ τῆς ἀρουραίας θεοῦ*; 1226 *'* 'Αγήνορος *παῖς.'* 1269 f. *κύδιστ'* 'Αχαιῶν 'Ατρέως . . . *παῖ.* Fr. 558 *ἐς* Οἰδίπου *δὲ παῖδε.* 706 *παῖ* Τελαμῶνος *αἰχμητά.* Lys. 1314 *ἁ* Λήδας *παῖς.* Thes. 320 f. *θηροφόνη παῖ / Λατοῦς.* 1113 'Ανδρομέδα *παῖς* Κηφέως. Nub. 1048 f. *τῶν τοῦ* Διὸς *παίδων τίν' ἄνδρ' ἄριστον / ψυχὴν νομίζεις*; Vesp. 1534 *ἡσθεὶς ἐπὶ τοῖσιν ἑαυτοῦ παισί.* Av. 729 f. *δώσομεν ὑμῖν / αὐτοῖς, παισίν, παίδων παισίν.* Eccl. 635 *τοὺς αὐτοῦ παῖδας.* Ran. 875 *ὦ* Διὸς *ἐννέα παρθένοι.* 1431 *λέοντος σκύμνον.* Lys. 889 *τεκνίδιων κακοῦ πατρός.* Vesp. 1518 f. *ἄγ' ὦ μεγαλώνυμα τέκνα / τοῦ θαλασσίου θεοῦ.* Nub. 134 Φείδωνος *υἱὸς* Στρεψιάδης. 1001 *τοῖς* Ἱπποκράτους *υἱέσιν εἶξεις.* Vesp. 97 f. *ἦν ἴδῃ γέ που γεγραμμένον / υἱὸν* Πυριλάμπους. 114 *ὁ γὰρ υἱὸς αὐτοῦ τὴν νόσον βαρέως φέρει. αὐτοῦ* may possibly be construed with *υἱός*, though *νόσον* seems to need a possessive more. 687 Χαιρέου *υἱός.* 1501 *υἱὸς* Καρκίνου. Pax 1290 *υἱὸς* Λαμάχου. 1293 *ἀνδρὸς βουλομάχου καὶ κλαυσιμάχου τινὸς υἱός.* Av. 139 f. *' μου τὸν υἱὸν . . . / εὑρών.'* Ran. 22 *υἱὸς* Σταμνίου. 582 f. *πῶς ἂν* 'Αλκμήνης *ἐγὼ / υἱὸς γενοίμην*;

2. In the following passages no noun of relationship is expressed, but *υἱός* or *θυγάτηρ* is to be understood. In every case the possessive word as well as the word governing it is a proper name. The governing word is not accompanied by the article. Vesp. 185 Ἴθακος 'Αποδρασιππίδου. Av. 283 Ἱππόνικος Καλλίου. Thes. 897 f. Μν. *αὕτη* Θεονόη Πρωτέως. Γυ. *μὰ τὼ θεὼ / εἰ μὴ* Κρίτυλλά *γ'* 'Αντιθέου Γαργηττόθεν. Ran. 215 f. *ἀμφὶ* Νυσήιον / Διὸς Διόνυσον. 631 *ἀθάνατος εἶναί φημι* Διόνυσος Διός. 1361 f. *σὺ δ' ὦ* Διὸς *διπύρους ἀνέχουσα λαμπάδας / ὀξυτάτας χεροῖν* Ἑκάτα *παράφηνον.* Διός probably depends on Ἑκάτα.

3. The following expressions are of a similar character, but the proper name governing the name of the possessor is accompanied by the article. The possessive word is in every case a proper name except in Thes. 387 (*τῆς λαχανοπωλητρίας*) and 621 (the peculiar expression *τοῦ δεῖνα*, really a substitute for a proper name). Ach. 118 Κλεισθένης *ὁ* Σιβυρτίου. 1131 *κλάειν κελεύων* Λάμαχον *τὸν* Γοργάσου.

1150 ff. *Ἀντίμαχον τὸν ψακάδος / . . . / . . . / ἐξολέσειεν ὁ Ζεύς.* The expression is comic and metaphorical. Eq. 1309 *‘οὐδὲ Ναυφάντης γε τῆς Ναύσωνος’* (sc. *‘οὐκ ἄρξει ποτέ’*). Nub. 46 f. *ἔπειτ’ ἔγημα Μεγακλέους τοῦ Μεγακλέους / ἀδελφιδῆν.* Vesp. 74 *Ἀμυνίας ὁ Προνάπους.* 421 *Φίλιππον . . . τὸν Γοργίου.* 459 *Αἰσχίνην . . . τὸν Σελλαρτίου.* 1243 *Αἰσχίνης ὁ Σέλλου.* 1267 *Ἀμυνίας ὁ Σέλλου.* Thes. 386 f. *ὑπὸ / Εὐριπίδου τοῦ τῆς λαχανοπωλητρίας.* 440 *Ξενοκλέης ὁ Καρκίνου.* 621 f. *ἔσθ’ ὁ δεῖν’ ὃς καί ποτε / τὸν δεῖνα τὸν τοῦ δεῖνα—.* Ran. 432 f. *καὶ Καλλίαν γέ φασι / τοῦτον τὸν Ἱπποβίνου. . . .* 934 *ἐγὼ δὲ τὸν Φιλοξένου γ’ ᾤμην Ἔρυξιν εἶναι. τὸν Φιλοξένου* is in the attributive relation to *Ἔρυξιν.* 1513 *μετ’ Ἀδειμάντου τοῦ Λευκολόφου.* Fr. 907 *Κυσολάκων ὁ Κλεινίου.*

4. In some passages the genitive is governed by the article, *υἱός* (*θυγάτηρ, παῖδες,* etc.) being implied. Neither the son’s name nor the noun of relationship is expressed. Ach. 716 *ὁ Κλεινίου.* Eq. 327 *ὁ Ἱπποδάμου.* 407 *τὸν Ἰουλίου . . . γέροντα* (*the old man, the son of Iulius*). Nub. 349 *τὸν Ξενοφάντου.* Vesp. 325 f. *τὸν Σέλ- / λου.* 1508 *ἕτερος τῶν Καρκίνου.* Av. 17 f. *κἀπέδοτο τὸν μὲν Θαρρελείδου τουτονὶ / κολοιὸν ὀβολοῦ.* See van Leeuwen’s explanation. 126 *τὸν Σκελίου βδελύττομαι.* 766 *ὁ Πεισίου.* 1444 f. *ὁ δέ τις τὸν αὐτοῦ φησιν ἐπὶ τραγῳδίᾳ / ἀνεπτερῶσθαι.* Ran. 426 *τὸν Κλεισθένους.* Plut. 312 *τὸν Λαρτίου.* Observe also the vocative expression in Lys. 549: *ἀλλ’ ὦ τηθῶν ἀνδρειοτάτων καὶ μητριδίων ἀκαληφῶν.*

5. In the following passages the name of the father or mother is in the predicate with some form of the verb *εἶναι* (or some similar verb) and the name of the child as the expressed or implied subject of the verb. Ach. 47 f. *ὁ γὰρ Ἀμφίθεος Δήμητρος ἦν / καὶ Τριπτολέμου· τούτου δὲ Κελεὸς γίγνεται.* Vesp. 151 *πατρὸς νυνὶ Καπνίου κεκλήσομαι.* Pax 676 *οὐκ ἦν ἄρ’ οὔπέρ φησιν εἶναι τοῦ πατρός.* 1289 *τοῦ καί ποτ’ εἶ;* 1297 *σώφρονος γὰρ εἶ πατρός.* 1303 f. *ταῦτα . . . / οὐ μὴ ’πιλάθῃ ποτ’ ὢν ἐκείνου τοῦ πατρός.* Av. 703 *ἡμεῖς δ’ ὡς ἐσμὲν Ἔρωτος.* 1651 f. *Ηρ. ἐγὼ νόθος; τί λέγεις; Πι. σὺ μέντοι νὴ Δία / ὢν γε ξένης γυναικός.* Cobet proposed *γ’ ἐκ* for *γε.* Ran. 530 f. *τὸ δὲ προσδοκῆσαί σ’ οὐκ ἀνόητον καὶ κενὸν / ὡς δοῦλος ὢν καὶ θνητὸς Ἀλκμήνης ἔσει;*

6. The possessive genitive of the parent is found in metaphorical use in the following passages. The first is an iambic trimeter; the other three are highly lyrical. Av. 835 *Ἄρεως νεοττός.* Ran. 211

λιμναῖα κρηνῶν τέκνα (vocative). 1334 f. *μελαίνας / νυκτὸς παῖδα* (in apposition with *ὄνειρον* 1332). 1356 *Ἴδας τέκνα.*

7. The following passages show examples of the possessive genitive governed by nouns signifying *father, mother, parent.* With *πατήρ*: Ach. 712 *περιετόξευσεν δ' ἂν αὐτοῦ τοῦ πατρὸς τοὺς ξυγγενεῖς* (*αὐτοῦ* depends on *τοῦ πατρός*). Eq. 565 *εὐλογῆσαι βουλόμεσθα τοὺς πατέρας ἡμῶν.* Nub. 72 *ὁ πατήρ σου.* 905 *τὸν πατέρ' αὐτοῦ.* Vesp. 71 *ὁ πατὴρ αὐτοῦ.* 598 *τὸν πατέρα . . . τὸν σαυτοῦ.* Pax 1300 *ἐς τὸν σαυτοῦ πατέρ' ᾄδεις;* Av. 138 *παιδὸς ὡραίου πατήρ.* 473 *τὸν πατέρ' αὐτῆς ἀποθνήσκειν.* 476 *ὁ πατὴρ ἄρα τῆς κορυδοῦ.* Lys. 99 *τοὺς πατέρας οὐ ποθεῖτε τοὺς τῶν παιδίων;* Ran. 1141 f. *ὁ πατὴρ ἀπώλετο / αὐτοῦ.* Eccl. 636 f. *πατέρας γὰρ ἅπαντας / τοὺς πρεσβυτέρους αὐτῶν εἶναι τοῖσι χρόνοισιν νομιοῦσιν. αὐτῶν* possessive with *πατέρας.* 647 *φάσκων αὐτοῦ πατέρ' εἶναι* (sc. *σε*). Fr. 357 *Ὑψιπύλης πατὴρ / Θόας.* With *μήτηρ*: Ach. 817 *τάν τ' ἐμωυτῶ ματέρα.* The dialect is Megarian. Av. 875 *μητρὶ θεῶν καὶ ἀνθρώπων.* 877 *μῆτερ Κλεοκρίτου.* Thes. 637 *κἄπειτ' ἀποδύσετ' ἐννέα παίδων μητέρα;* 642 *μήτηρ ἦσθα παίδων ἐννέα.* 840 f. *τὴν Ὑπερβόλου καθῆσθαι μητέρ' ἡμφιεσμένην / λευκὰ καὶ κόμας καθεῖσαν πλησίον τῆς Λαμάχου.* Ran. 1194 *τὴν ἑαυτοῦ μητέρα.* Thes. 123 f. is metaphorical: *σέβομαι Λατώ τ' ἄνασσαν / κίθαρίν τε ματέρ' ὕμνων.* With *γονεῖς*: Nub. 994 *περὶ τοὺς σαυτοῦ γονέας.*

8. The following passages show examples of the possessive genitive governed by words signifying *brother, ancestor, descendant,* and other persons related by blood. The passages are arranged in the alphabetical order of the governing words. Plut. 549 *οὐκοῦν δήπου τῆς Πτωχείας Πενίαν φαμὲν εἶναι ἀδελφήν.* Nub. 46 f. *ἔγημα Μεγακλέους τοῦ Μεγακλέους / ἀδελφιδῆν.* Eq. 1004 *Γλάνιδος, ἀδελφοῦ τοῦ Βάκιδος γεραιτέρου. ἀδελφοῦ . . . γεραιτέρου* are in agreement with *Γλάνιδος*, while *Βάκιδος* depends as a genitive of comparison on *γεραιτέρου. Γλάνιδος* is a predicate possessive depending on *εἰσι* supplied from 1003. Vesp. 1506 *ἀδελφὸς αὐτοῦ.* 1522 *καρίδων ἀδελφοί.* Av. 763 *φρυγίλος ὄρνις ἐνθάδ' ἔσται τοῦ Φιλήμονος γένους.* 1239 f. *ὅπως μή σου γένος πανώλεθρον / Διὸς μακέλλῃ πᾶν ἀναστρέψῃ Δίκη.* Eq. 786 *μῶν ἔκγονος εἶ τῶν Ἁρμοδίου τις ἐκείνων; Ἁρμοδίου* depends on *ἐκείνων*, with which *τῶν ἐκγόνων* is understood. *ἐκείνων* is partitive. Thes. 584 f. *κηδεστήν τινα / αὐτοῦ γέροντα δεῦρ' ἀναπέμψαι.* Eq. 447 *τὸν πάππον εἶναί φημί σου. . . .* Av. 282 *ἐγὼ δὲ τούτου πάππος* (sc. *εἰμί*). Ach. 712

περιετόξευσεν δ' ἂν αὐτοῦ τοῦ πατρὸς τοὺς ξυγγενεῖς. τοῦ πατρός depends on τοὺς ξυγγενεῖς. Pax 618 οὖσα συγγενὴς ἐκείνου. Av. 368 τῆς ἐμῆς γυναικὸς ὄντε ξυγγενεῖ καὶ φυλέτα. The genitive depends on φυλέτα as well as on ξυγγενεῖ, but its relation to φυλέτα is not of the kind here under discussion. See below in D. 4. Ran. 1488 f. ἐπ' ἀγαθῷ δὲ τοῖς ἑαυτοῦ / ξυγγενέσι. Ach. 326 ἀνταποκτενῶ γὰρ ὑμῶν τῶν φίλων τοὺς φιλτάτους. ὑμῶν depends on τῶν φίλων, which is to be understood probably as *children, loved ones,* in a metaphorical sense. Observe also Eq. 786 above where the article τῶν implies *family, kin.* It must be remembered that the latter passage contains two instances of the possessive construction under discussion in the present paragraph. In this section probably belongs also Nub. 800 κἄστ' ἐκ γυναικῶν εὐπτέρων τῶν Κοισύρας, where τῶν may imply *descendants* or *kinsman.*

9. In the following passages the genitive is used with words meaning *husband* or *wife.* With ἀνήρ: Av. 794 ὁρᾷ τὸν ἄνδρα τῆς γυναικός. Lys. 168 καὶ τὼς μὲν ἁμῶν ἄνδρας ἁμὲς πείσομες. The dialect is Laconian. 852 ἀνὴρ ἐκείνης (sc. εἰμί). 1117 ἡμῶν ἄνδρες. Thes. 400 τοὺς ἄνδρας ἡμῶν. Eccl. 35 δεῖ γὰρ τὸν ἄνδρ' αὐτῆς λαθεῖν. 62 ὁπόθ' ἀνὴρ εἰς ἀγορὰν οἴχοιτό μου. 1126 τὸν ἄνδρα . . . τῆς ἐμῆς κεκτημένης. In 727 ἄνδρα is not expressed but is understood: τὸν τῆς στρατηγοῦ τοῦτον οὐ θαυμάζετε; With γυνή and synonyms: Ran. 1050 ὅτι γενναίας καὶ γενναίων ἀνδρῶν ἀλόχους ἀνέπεισας. Lys. 39 f. αἱ γυναῖκες . . . / αἵ τ' ἐκ Βοιωτῶν αἵ τε Πελοποννησίων. 62 f. τὰς Ἀχαρνέων / γυναῖκας. 75 f. τάς τε Πελοποννησίων / γυναῖκας. 409 ὀρχουμένης μου τῆς γυναικός. 416 μου τῆς γυναικός. 1186 τὴν αὐτοῦ γυναῖκα . . . λαβών. Thes. 330 Ἀθηναίων εὐγενεῖς γυναῖκες. 605 Κλεωνύμου γυνή. In the following passages the genitive of the husband's name is governed by the article, γυνή being understood. Lys. 63 ἡ . . . Θεογένους. 269 f. ἐμπρήσωμεν αὐτόχειρες / πάσας, ὑπὸ ψήφου μιᾶς, πρώτην δὲ τὴν Λύκωνος. Eccl. 51 f. καὶ τὴν Φιλοδωρήτου τε καὶ Χαιρητάδου / ὁρῶ προσιούσας. (The article is to be supplied again before Χαιρητάδου.) The following expressions are similar except that in each case the wife's name is expressed. Eq. 449 τῶν Βυρσίνης τῆς Ἱππίου (τῶν governs Βυρσίνης, τῆς governs Ἱππίου and stands in apposition with Βυρσίνης). Eccl. 46 τὴν Σμικυθίωνος δ' οὐχ ὁρᾷς Μελιστίχην; 49 τὴν τοῦ καπήλου δ' οὐχ ὁρᾷς Γευσιστράτην;

D. In many passages the genitive and its governing word express some relationship which is not by blood or marriage but is of a political or social nature: e. g. *king of the Greeks, priest of Asclepius, our teacher, your friend.* The genitive is usually, the governing word always, a noun denoting a person. In some instances (e. g. Ach. 628, Nub. 566, Eccl. 994, as indeed also in Nub. 994, listed above in C. 7.) the genitive is almost an objective one because of the agential notion in the noun which governs it.

1. Often the governing noun is a word denoting a person in some position of authority, such as *king, master, teacher, Muse* (*of flutes,* Nub. 313). Ach. 723 ἀγορανόμους δὲ τῆς ἀγορᾶς καθίσταμαι. Lys. 706 ἄνασσα πράγους τοῦδε καὶ βουλεύματος. Ran. 386 f. Δήμητερ ἁγνῶν ὀργίων / ἄνασσα. Eq. 164 f. τούτων ἁπάντων αὐτὸς ἀρχέλας ἔσει / καὶ τῆς ἀγορᾶς καὶ τῶν λιμένων καὶ τῆς πυκνός. 1333 χαῖρ' ὦ βασιλεῦ τῶν Ἑλλήνων. Av. 467 f. Χο. ἡμεῖς βασιλῆς; τίνος; Πι. ὑμεῖς / πάντων ὁπόσ' ἔστιν, ἐμοῦ πρῶτον, τουδί, καὶ τοῦ Διὸς αὐτοῦ. 504 Αἰγύπτου δ' αὖ καὶ Φοινίκης πάσης κόκκυξ βασιλεὺς ἦν. Thes. 373 ἔδοξε τῇ βουλῇ τάδε τῇ τῶν γυναικῶν. Plut. 949 f. οὔτε τὴν βουλὴν πιθὼν / τὴν τῶν πολιτῶν οὔτε τὴν ἐκκλησίαν. Lys. 980 f. πᾷ τᾶν Ἀσανᾶν ἐστιν ἁ γερωχία / ἢ τοὶ πρυτάνιες; Pax 975 f. πότνι' Εἰρήνη, / δέσποινα χορῶν, δέσποινα γάμων. 54 ὁ δεσπότης μου. 80 ὁ δεσπότης γάρ μου. Ran. 739 ὁ δεσπότης σου. Plut. 12 ἀπέπεμψέ μου τὸν δεσπότην. 200 f. ὅπως ἐγὼ τὴν δύναμιν ἣν ὑμεῖς φατε / ἔχειν με, ταύτης δεσπότης γενήσομαι. Ach. 628 ὁ διδάσκαλος ἡμῶν. Pax 738, the same. Nub. 602 αἰγίδος ἡνίοχος πολιοῦχος Ἀθάνα. Ran. 1284 f. ὅπως Ἀχαιῶν / δίθρονον κράτος Ἑλλάδος ἥβας. This passage is quoted from Aesch. Ag. 108 f. κράτος is to be taken in a concrete sense as equivalent to βασιλεῖ (dual). It governs Ἀχαιῶν, with which Ἑλλάδος ἥβας may be taken in apposition, though in the Aeschylean original it depends on ξύμφρονε ταγώ immediately following it. Ἑλλάδος is an adjective agreeing with ἥβας, unless we read ἥβᾶν after Codex Mediceus. Eq. 1330 δείξατε τὸν τῆς Ἑλλάδος ὑμῖν καὶ τῆς γῆς τῆσδε μόναρχον. Nub. 313 Μοῦσα βαρύβρομος αὐλῶν. Lys. 467 πρόβουλε τῆσδε τῆς γῆς. Ran. 1287 Σφίγγα δυσαμερίαν πρύτανιν κύνα: *foul fiend dispenser of disasters* (Merry). Eccl. 500 f. τήνδε καὶ δὴ τὴν στρατηγὸν ἡμῶν / χωροῦσαν ἐξ ἐκκλησίας ὁρῶμεν. Eq. 159 ὦ τῶν Ἀθηνῶν ταγὲ τῶν εὐδαιμόνων. Nub. 566 τόν τε μεγασθενῆ τριαίνης ταμίαν. 563 f. ὑψιμέδοντα μὲν θεῶν / Ζῆνα τύραννον. Av. 1672 f. καταστήσας σ' ἐγὼ / τύραννον ὀρνίθων.

2. In the following passages the genitive is governed by some word meaning *slave* or *servant*. Thes. 340 δούλη τινός. Plut. 2 δοῦλον γενέσθαι παραφρονοῦντος δεσπότου. Fr. 645 b εἷς ἐστι δοῦλος οἰκίας ὁ δεσπότης. οἰκίας stands in a relation of belonging with δοῦλος. Av. 909 Μουσάων θεράπων ὀτρηρός. 913 Μουσάων θεράποντες ὀτρηροί. Thes. 37 θεράπων τις αὐτοῦ. Ran. 623 f. κἄν τι πηρώσω γέ σου / τὸν παῖδα τύπτων (παῖδα here in the sense of *slave*). Plut. 669 f. τοῦ θεοῦ / ὁ πρόπολος. Ach. 273 τὴν Στρυμοδώρου Θρᾷτταν. A Thracian slave-girl belonging to Strymodorus is meant.

3. Of a very similar character are the following expressions, in which the governing word denotes an *attendant, priest, disciple,* or some other person (or group of persons) in a position of dependence upon the person whose name is in the genitive case. Eq. 447 ff. Αλ. τὸν πάππον εἶναί φημί σου / τῶν δορυφόρων—Κλ. ποίων; φράσον. / Αλ. τῶν Βυρσίνης τῆς Ἱππίου (*the spearsmen employed by Byrsina*). Eccl. 973 Χαρίτων θρέμμα, a term of endearment. Ach. 1087 ὁ τοῦ Διονύσου γάρ σ' ἱερεὺς μεταπέμπεται. Nub. 359 λεπτοτάτων λήρων ἱερεῦ (metaphorical). Plut. 687 ὁ . . . ἱερεὺς αὐτοῦ. 1175 τοῦ σωτῆρος ἱερεὺς ὢν Διός. Ran. 964 f. γνώσει δὲ τοὺς τούτου τε κἀμοὺς ἑκατέρου μαθητάς. / τουτουμενὶ Φορμίσιος Μεγαίνετός θ' ὁ Μανῆς. In Ach. 1032 κλᾶε πρὸς τοὺς Πιττάλου, some such word as μαθητάς is to be understood. Eq. 1065 f. τοῖς ναύταισί μου / ὅπως ὁ μισθὸς πρῶτον ἀποδοθήσεται. Ach. 92 τὸν βασιλέως ὀφθαλμόν. 124 the same. 94 ὁ βασιλέως ὀφθαλμός. 647 Λακεδαιμονίων τὴν πρεσβείαν (= τοὺς πρέσβεις). Lys. 462 μου τὸ τοξικόν (= οἱ τοξόται). Fr. 676 b ὁ δ' Ἀναξαγόρου τρόφιμος χαιοῦ. Eq. 521 χορῶν τῶν ἀντιπάλων. Av. 787 τοῖς χοροῖσι τῶν τραγῳδῶν ᾔχθετο. Ran. 388 σῷζε τὸν σαυτῆς χορόν. Fr. 550 μανθάνοντες τοὺς Ἴβηρας τοὺς Ἀριστάρχου πάλαι. Understand μισθοφόρους.

4. In the following expressions the governing noun denotes a *neighbor,* an *associate,* or one having something in common with the person whose name stands in the genitive case. In the words governed by compounds of σύν the objective notion is quite strong. Eccl. 805 f. τοὺς ἐμαυτοῦ γείτονας / ὁρῶ. Vesp. 393 ἐλέησον καὶ σῶσον νυνὶ τὸν σαυτοῦ πλησιόχωρον. Thes. 921 τοῦδέ τις ξύμβουλος. Ran. 763 τὸν ἄριστον ὄντα τῶν ἑαυτοῦ συντέχνων. Av. 368 τῆς ἐμῆς γυναικὸς ὄντε ξυγγενεῖ καὶ φυλέτα. γυναικός depends on both nouns. It belongs here as depending on φυλέτα, in C. 8. above as depending on ξυγγενεῖ.

5. In the following passages the governing word denotes a *friend, lover,* or *beloved one.* Eccl. 994 *ὀρρωδῶ τὸν ἐραστήν σου.* 1037 *τὸν ἐμὸν αὐτῆς* (sc. *ἐραστήν*) *εἰσάγω.* Eq. 589 *χορικῶν ἐστιν ἑταίρα.* Ach. 263 *Φαλῆς ἑταῖρε Βακχίου.* Lys. 1153 *πολλοὺς δ' ἑταίρους Ἱππίου καὶ ξυμμάχους.* Plut. 303 *τοὺς ἑταίρους τοῦ Φιλωνίδου.* Vesp. 1026 *κωμῳδεῖσθαι παιδίχ' ἑαυτοῦ.* Ach. 1093 *ὀρχηστρίδες, τὰ φίλταθ' Ἁρμοδίου, καλαί.* If we retain this reading, the meaning seems to be *dancing girls, Harmodius' dearest delight.* Some editors read *φίλταθ' Ἁρμόδι' οὖ,* the beginning of the famous scolium. Plut. 631 *ὦ βέλτιστε τῶν σαυτοῦ φίλων.* 1134 *ἆρ' ὠφελήσαις ἄν τι τὸν σαυτοῦ φίλον;* Lys. 239 *ὅπως ἂν ὦμεν εὐθὺς ἀλλήλων φίλαι.* 712 *φράζε ταῖς σαυτῆς φίλαις.* Ran. 1488 f. *ἐπ' ἀγαθῷ δὲ τοῖς ἑαυτοῦ / ξυγγενέσι τε καὶ φίλοισι. ἑαυτοῦ* depends both on *ξυγγενέσι* and on *φίλοισι.* It belongs here as depending on *φίλοισι,* in C. 8. above as depending on *ξυγγενέσι.*

6. Observe also the following miscellaneous passages, where the grammatical relation is quite similar to those in the preceding sections of D. Ran. 1306 *δεῦρο Μοῦσ' Εὐριπίδου.* Pax 656 *τοὺς σεαυτοῦ λοιδορεῖς. νεκρούς* is to be understood. The sentence is addressed to Hermes, with reference to his character as *ψυχοπομπός.* Vesp. 962 *ἄκουσον ὦ δαιμόνιέ μου τῶν μαρτύρων.* Fr. 294 *τῆς πᾶσιν ἀνθρώποισιν Εἰρήνης φίλης / πιστὴ τροφὸς ταμία συνεργὸς ἐπίτροπος / θυγάτηρ ἀδελφή.* The subject of discussion is *Γεωργία,* and the whole passage is metaphorical, so that the same logical relation may be felt in all the governing nouns, even in *θυγάτηρ* and *ἀδελφή.* Pax 713 f. *ἀλλ' ὡς τάχιστα τήνδε τὴν Θεωρίαν / ἀπάγαγε τῇ βουλῇ λαβών, ἥσπερ ποτ' ἦν.* Vesp. 875 *ὦ δέσποτ' ἄναξ γείτον ἀγυιεῦ τοὐμοῦ προθύρου προπύλαιε. προθύρου* depends on *προπύλαιε.* Thes. 576 *γυναικομανῶ γὰρ προξενῶ θ' ὑμῶν ἀεί.* The genitive depends on the substantive *πρόξενος* implied by the denominative verb. Eq. 860 *ὦ δαιμόνιε μὴ τοῦ λέγοντος ἴσθι.* Here *τοῦ λέγοντος* is predicative, and the sense is *do not be under the influence of, dependent upon, the one who is speaking.* In Thes. 1047 *ἰώ μοι μοίρας ἄτεγκτε δαίμων,* Mnesilochus probably regards the *δαίμων* as presiding over his fate.

CHAPTER II

GENITIVE OF THE AUTHOR

Many passages show genitive constructions of a type which is similar to the possessive on the one hand and to the subjective on the other. A good example is Σιμωνίδου μέλος (Nub. 1356). The genitive is not possessive because the song is not felt as the property of Simonides; but it is not subjective because the song is the product of Simonides' composition and not the act of composition itself. The genitive in expressions of this type may conveniently be called the Genitive of the Author.

1. This genitive is very frequent in Aristophanes with nouns designating literary, musical, and dramatic compositions, dances, and the like. Av. 1024 f. φαῦλον βιβλίον / Τελέου. Thes. 166 διὰ τοῦτ' ἄρ' αὐτοῦ καὶ κάλ' ἦν τὰ δράματα. Ran. 1384 f. πολύ γε κατωτέρω / χωρεῖ τὸ τοῦδε (sc. ἔπος). 1393 καὶ τὸ τοῦδέ γ' αὖ ῥέπει (sc. ἔπος). Pax 532 ἐπυλλίων Εὐριπίδου (sc. ὄζει). Ran. 661 ἴαμβον Ἱππώνακτος ἀνεμιμνῃσκόμην. Pax 129 ἐν τοῖσιν Αἰσώπου λόγοις. Here and in the next passage λόγος = *story*. Av. 651 ἐν Αἰσώπου λόγοις. Eccl. 473 λόγος γέ τοί τις ἔστι τῶν γεραιτέρων. Nub. 1356 ᾄσαι Σιμωνίδου μέλος. Vesp. 462 τῶν μελῶν τῶν Φιλοκλέους βεβρωκότες. Pax 289 τὸ Δάτιδος μέλος. 531 Σοφοκλέους μελῶν (sc. ὄζει). Ran. 205 f. Χα. ἀκούσει γὰρ μέλη / κάλλιστ', ἐπειδὰν ἐμβάλῃς ἅπαξ, Δι. τίνων; / Χα. βατράχων κύκνων θαυμαστά. 1248 ἀλλ' ἐς τὰ μέλη πρὸς τῶν θεῶν αὐτοῦ τραποῦ. 1262 εἰς ἓν γὰρ αὐτοῦ πάντα τὰ μέλη ξυντεμῶ. 1297 ἰμονιοστρόφου μέλη. 1329 τὰ μὲν μέλη σου ταῦτα. 1525 ff. προπέμπετε / τοῖσιν τούτου τοῦτον μέλεσιν / καὶ μολπαῖσιν κελαδοῦντες. τούτου depends on μολπαῖσιν as well as on μέλεσιν. τούτου and τοῦτον both refer to Aeschylus, a construction which Bentley sought to avoid by reading ἑαυτοῦ instead of τούτου. Plut. 293 f. βληχώμενοί τε προβατίων / αἰγῶν τε κιναβρώντων μέλη. Av. 917 ff. μέλη πεποίηκ' ἐς τὰς Νεφελοκοκκυγίας / τὰς ὑμετέρας κύκλιά τε πολλὰ καὶ καλὰ / καὶ παρθένεια καὶ κατὰ τὰ Σιμωνίδου. Eq. 9 ξυναυλίαν κλαύσωμεν Οὐλύμπου νόμον (a song of the composer Olympus). Ran. 1366 ὅπερ ἐξελέγξει τὴν ποίησιν νῷν μόνον. νῷν may perhaps be dative. 1119 ἐπ' αὐτοὺς τοὺς προλόγους σου

τρέψομαι. 1123 *καὶ ποῖον* (sc. *πρόλογον*) *αὐτοῦ βασανιεῖς*; 1200 *ἀπὸ ληκυθίου σου τοὺς προλόγους διαφθερῶ.* 1228 *ἵνα μὴ διακναίσῃ τοὺς προλόγους ἡμῶν.* 1246 *ἐπὶ τοῖς προλόγοισί σου.* 152 f. *εἰ / τὴν πυρρίχην τις ἔμαθε τὴν Κινησίου.* 820 f. *φωτὸς ἀμυνομένου φρενοτέκτονος ἀνδρὸς / ῥήμαθ' ἱπποβάμονα.* 1198 f. *οὐ κατ' ἔπος γέ σου κνίσω / τὸ ῥῆμ' ἕκαστον.* Fr. 151 *καὶ πῶς ἐγὼ Σθενέλου φάγοιμ' ἂν ῥήματα*; Nub. 1371 *ὁ δ' εὐθὺς ᾖσ' Εὐριπίδου ῥῆσίν τινα.* Ran. 151 *Μορσίμου . . . ῥῆσιν.* 1302 *σκολίων Μελήτου.* Fr. 223 *ᾆσον δή μοι σκόλιόν τι λαβὼν Ἀλκαίου κἀνακρέοντος.* Pax 864 *τῶν Καρκίνου στροβίλων.* Eq. 401 *καὶ διδασκοίμην προσᾴδειν Μορσίμου τραγῳδίᾳ.* Ran. 1120 f. *τῆς τραγῳδίας . . . / . . . αὐτοῦ . . . τοῦ δεξιοῦ.* In the three following passages some such word as *ῥῆμα* is to be understood. Nub. 1365 *τῶν Αἰσχύλου λέξαι τί μοι.* Vesp. 566 *οἱ δὲ λέγουσιν μύθους ἡμῖν, οἱ δ' Αἰσώπου τι γέλοιον.* Lys. 158 *τὸ τοῦ Φερεκράτους, κύνα δέρειν δεδαρμένην.* Nub. 1260 f. *οὔτι που / τῶν Καρκίνου τις δαιμόνων ἐφθέγξατο*; The *δαίμονες* of Carcinus are those which he introduced on the stage and so, in a certain sense, his creations. Plut. 384 f. *οὐ διοίσοντ' ἄντικρυς / τῶν Ἡρακλειδῶν οὐδ' ὁτιοῦν τῶν Παμφίλου.* The Heraclidae were the subject of a painting by Pamphilus.

2. In two passages the genitive depends on *λόγος* used in the ordinary sense of *statement.* Nub. 1025 *ὡς ἡδύ σου τοῖσι λόγοις σῶφρον ἔπεστιν ἄνθος.* Plut. 337 ff. *καίτοι λόγος γ' ἦν νὴ τὸν Ἡρακλέα πολὺς / ἐπὶ τοῖσι κουρείοισι τῶν καθημένων / ὡς ἐξαπίνης ἀνὴρ γεγένηται πλούσιος.* In these two passages *λόγος* has not the meaning *tale* (as in Pax 129, Av. 651) or *proverb* (as in Eccl. 473). Vesp. 576 *δεύτερον αὖ σου τουτὶ γράφομαι, τὴν τοῦ πλούτου καταχήνην.* Bdelycleon is referring to Philocleon's remark "*τοῦ πλούτου καταχήνη*" in 575. No particular word need be understood with *τουτί.* Av. 924 *τις ὠκεῖα Μουσάων φάτις.* The exact nature of the *φάτις* is not very clear.

3. In the following passages the genitive depends on some word meaning an *oracular utterance.* The noun in the genitive case designates the author of the oracle. Eq. 1233 *εἴ τι ξυνοίσεις τοῦ θεοῦ τοῖς θεσφάτοις.* 1248 *οἴμοι πέπρακται τοῦ θεοῦ τὸ θέσφατον.* 152 f. *τοῦ θεοῦ / τὸν χρησμὸν ἀναδίδαξον αὐτὸν ὡς ἔχει.* 1002 ff. *Δη. φέρ' ἴδω, τίνος γάρ εἰσιν οἱ χρησμοί ποτε*; / *Κλ. οὑμοὶ μέν εἰσι Βάκιδος. Δη. οἱ δὲ σοὶ τίνος*; / *Αλ. Γλάνιδος, ἀδελφοῦ τοῦ Βάκιδος γεραιτέρου.* Av. 962 *ἔστι Βάκιδος χρησμός.*

4. In the following passages the genitive depends on some word designating a *law* or *decree*. The noun in the genitive case designates the author of the law or decree. Eccl. 137 ff. *τὰ γοῦν βουλεύματα / αὐτῶν ὅσ' ἂν πράξωσιν ἐνθυμουμένοις / ὥσπερ μεθυόντων ἐστι παραπεπληγμένα.* *ὥσπερ μεθυόντων* may mean *as* (*the plans*) *of drunken men*, in which case *μεθυόντων* would be a possessive in construction coördinate with *αὐτῶν*, or it may mean *as if they were drunken*, *μεθυόντων* being in agreement with *αὐτῶν*. In either case the sense is almost the same. Av. 1346 *πολλοὶ γὰρ ὀρνίθων νόμοι.* 1660 *ἐρῶ δὲ δὴ καὶ τὸν Σόλωνός σοι νόμον.* 332 *παρέβη δ' ὅρκους ὀρνίθων.* Fr. 568 *διέφθορας τὸν ὅρκον ἡμῶν.* The *ὅρκοι* in the last two passages are probably to be felt as legal institutions. Vesp. 377 f. *μὴ πατεῖν / τὰ τοῖν θεοῖν ψηφίσματα.* Eccl. 1089 f. *κατὰ τὸ Καννωνοῦ σαφῶς / ψήφισμα.* In the present section belongs probably also Ach. 773 *αἰ μή 'στιν οὗτος χοῖρος Ἑλλάνων νόμῳ* (Megarian dialect), where *νόμος* means *standard*.

5. In the following passages the genitive depends on some word meaning *noise, cry,* or *abuse*. In only a few instances (*λοιδορησμός* Ran. 758, *κατάγελως* Ach. 76) is the sound an articulate one. Ach. 545 f. *ἦν δ' ἂν ἡ πόλις πλέα / θορύβου στρατιωτῶν.* Ran. 757 f. *Ξα. τίς οὗτος οὔνδον ἐστὶ θόρυβος καὶ βοὴ / χὠ λοιδορησμός;* Αι^{a}. *Αἰσχύλου κεὐριπίδου.* Ach. 76 *ἆρ' αἰσθάνει τὸν κατάγελων τῶν πρέσβεων;* Eq. 552 f. *χαλκοκρότων ἵππων κτύπος / καὶ χρεμετισμός.* Pax 1276 f. Πα$^{\lambda}$. *ἔνθα δ' ἅμ' οἰμωγή τε καὶ εὐχωλὴ πέλεν ἀνδρῶν.* / Τρ. *ἀνδρῶν οἰμωγή;* Av. 222 *θεία μακάρων ὀλολυγή.* Av. 1197 f. *δαίμονος πεδαρσίου / δίνης πτερωτὸς φθόγγος ἐξακούεται.* The sound is *caused* by the *δίνη*. *πτερωτός* is a transferred epithet belonging properly with *δαίμονος*. Plut. 688 *ᾔσθετο δή μου τὸν ψόφον.*

6. The genitive in Fr. 500-1 is probably to be regarded as a genitive of the author: *χθονία θ' Ἑκάτη / σπείρας ὄφεων ἐλελιζομένη.* The expression is really a periphrasis for *snakes* themselves and so may be compared with *πυρὸς μένος* in Ach. 665 f.

7. Two passages show an elliptical construction in which *μέλος* or *ᾠδήν* may be supplied. Vesp. 269 *ἡγεῖτ' ἂν ᾄδων Φρυνίχου.* Lys. 1236 f. *εἰ μέν γέ τις / ᾄδοι Τελαμῶνος, Κλειταγόρας ᾄδειν δέον.* The construction probably resembles that in 1 above, where some

governing noun is expressed. It may, however be considered a partitive genitive if we regard *Phrynichus,* etc. as mere substitutes for *the songs of Phrynichus,* etc. (compare English *to read Aristophanes*).

8. In Fr. 536 *μεταπέμπου νῦν ταῦτα σπουδῇ καὶ μύρον, εὕρημα Μεγάλλου* the grammatical relation is quite similar to that in the other sections of the present division, since the particular kind of oil in question was a *discovery* of Megallus. See Athenaeus 690 f.

CHAPTER III

SUBJECTIVE GENITIVE

1. The genitive is governed by a verbal noun, to which it stands in the relation of a subject to its verb. Lys. 387 ff. *ἆρ' ἐξέλαμψε τῶν γυναικῶν ἡ τρυφὴ / χὠ τυμπανισμὸς χοἱ πυκνοὶ Σαβάζιοι, / ὅ τ' Ἀδωνιασμὸς οὗτος οὖπὶ τῶν τεγῶν; τρυφή* signifies a quality (see Chapter I. B 6.), but *τυμπανισμός, Σαβάζιοι,* and *Ἀδωνιασμός* are *nomina actionis* in their sense as here used. Eq. 556 ff. *μειρακίων θ' ἁμιλλα λαμ- / πρυνομένων ἐν ἅρμασιν / καὶ βαρυδαιμονούντων.* Pax 778 ff. *κλείουσα θεῶν τε γάμους / ἀνδρῶν τε δαῖτας / καὶ θαλίας μακάρων.* Here the verbal notion is slightly less prominent than in most examples of this class, but all the accusatives are abstract nouns nevertheless, and all imply some action. Av. 718 *πρὸς γάμον ἀνδρός.* 1740 f. *Ζηνὸς πάροχος γάμων / τῆς τ' εὐδαίμονος Ἥρας. Ζηνός* is subjective genitive, but *Ἥρας* should perhaps be felt as objective on the ground of the construction *ὁ ἀνὴρ γαμεῖ τὴν γυναῖκα.* Av. 691 *γένεσίν τε θεῶν ποταμῶν τ' Ἐρέβους τε χάους τε.* Ach. 1059 *τὸ δέημα τῆς νύμφης.* Fr. 492 *τί πρὸς τὰ Λυδῶν δεῖπνα καὶ τὰ Θετταλῶν;* Vesp. 1019 *μιμησάμενος τὴν Εὐρυκλέους μαντείαν καὶ διάνοιαν.* Ach. 193 (sc. *ὄζουσι*) *ὥσπερ διατριβῆς τῶν ξυμμάχων.* Av. 1197 f. *δαίμονος πεδαρσίου / δίνης πτερωτὸς φθόγγος. (δαίμων δινεῖται).* Ran. 1327 f. *ἀνὰ τὸ δωδεκαμήχανον / Κυρήνης μελοποιῶν.* This *δωδεκαμήχανον* was a certain *σχῆμα συνουσίας* practiced by the harlot Cyrene. Thes. 79 *οὔτε βουλῆς ἐσθ' ἕδρα.* Lys. 16 *χαλεπή τοι γυναικῶν ἔξοδος.* Ran. 85 *ἐς μακάρων εὐωχίαν.* Pax 625 *τἀκείνων γε κέρδη.* Eccl. 36 *τὸ κνῦμά σου τῶν δακτύλων.* Ran. 1276 *κύριός εἰμι θροεῖν ὅδιον κράτος αἴσιον ἀνδρῶν. κράτος* here means *victory.* The verse is quoted from Aesch. Ag. 104. Eq. 551 ff. *ἵππι' ἄναξ Πόσειδον, ᾧ / χαλκοκρότων ἵππων κτύπος / καὶ χρεμετισμὸς ἀνδάνει.* Eccl. 722 *τὴν τῶν ἐλευθέρων ὑφαρπάζειν Κύπριν.* The name of the goddess of love is here used by metonymy for love itself. Vesp. 1019 *(μαντεία).* See above under *διάνοια.* Ach. 391 *ἀλλ' ἐξάνοιγε μηχανὰς τὰς Σισύφου.* See Van Leeuwen's note. Vesp. 390 *τοῖς δακρύοισιν τῶν φευγόντων ἀεὶ καὶ τοῖς ὀλοφυρμοῖς. τῶν φευγόντων* depends on both

nouns, but it stands in a subjective relation only to ὀλοφυρμοῖς because δακρύοισιν is not a *nomen actionis*. Eq. 537 οἷας δὲ Κράτης ὀργὰς ὑμῶν ἠνέσχετο καὶ στυφελιγμοὺς. ὑμῶν stands in a subjective relation to both accusatives, since ὀργάς probably means *manifestations of anger* rather than merely *anger* itself. Nub. 335 ταῦτ' ἄρ' ἐποίουν ὑγρᾶν Νεφελᾶν στρεπταιγλᾶν δάιον ὁρμάν. Strepsiades is here quoting a poetic passage. Ran. 689 σφαλείς τι Φρυνίχου παλαίσμασιν. Thes. 1049 ἐπὶ κακῶν παρουσίᾳ. Eq. 412 μαχαιρίδων τε πληγάς. Fr. 902 a οὐ παντὸς ἀνδρὸς ἐς Κόρινθόν ἐσθ' ὁ πλοῦς. Av. 1396 ἅμ' ἀνέμων πνοαῖσι βαίην. 1397 νὴ τὸν Δί' ἤ 'γώ σου καταπαύσω τὰς πνοάς. Ran. 827 ff. γλῶσσα . . . / . . . καταλεπτολογήσει / πλευμόνων πολὺν πόνον. πλευμόνων πόνον is a metaphor for voluble speaking. Pax 85 f. πρὶν ἂν ἰδίης καὶ διαλύσῃς / ἄρθρων ἵνας πτερύγων ῥύμῃ. Lys. 387 ff. (Σαβάζιοι). See above under Ἀδωνιασμός. 93 f. τίς δ' αὖ ξυναλίαξε τόνδε τὸν στόλον / τὸν τᾶν γυναικῶν; The dialect is Laconian. Ach. 1204 ὦ συμφορὰ τάλαινα τῶν ἐμῶν κακῶν. συμφορά may be felt as a *nomen actionis*. Eq. 476 ὑμῶν ἁπάντων τὰς ξυνωμοσίας ἐρῶ. Lys. 387 ff. (τυμπανισμός). See above under Ἀδωνιασμός. Vesp. 502 ἤρετ' εἰ τὴν Ἱππίου καθίσταμαι τυραννίδα. Lys. 618 ὀσφραίνομαι τῆς Ἱππίου τυραννίδος. Nub. 1264 f. ὦ τύχαι θρασυάντυγες / ἵππων ἐμῶν. Vesp. 675 σὲ μὲν ἡγοῦνται Κόννου ψῆφον. The meaning is obscure, but it seems fairly certain that in any case ψῆφος means *vote*.

2. In the following passages the genitive is used with nouns signifying activity of some sort—*craft, deeds, manner of life,* and the like. The subjective notion is quite vague but is never entirely absent. It has seemed best to divide the examples into sub-sections.

a) With βίος = simply *life, span of life*: Plut. 33 f. τὸν ἐμὸν μὲν αὐτοῦ τοῦ ταλαιπώρου σχεδὸν / ἤδη νομίζων ἐκτετοξεῦσθαι βίον. The genitive continues the possessive idea in ἐμόν. Compare Ach. 910, Nub. 1202.

b) With βίος = *manner of life*: Av. 161 ὑμεῖς μὲν ἆρα ζῆτε νυμφίων βίον. Ran. 706 εἰ δ' ἐγὼ ὀρθὸς ἰδεῖν βίον ἀνέρος. Plut. 548 σὺ μὲν οὖ τὸν ἐμὸν βίον εἴρηκας, τὸν τῶν πτωχῶν δ' ὑπεκρούσω. 552 f. πτωχοῦ μὲν γὰρ βίος, ὃν σὺ λέγεις, ζῆν ἐστιν μηδὲν ἔχοντα· / τοῦ δὲ πένητος ζῆν φειδόμενον καὶ τοῖς ἔργοις προσέχοντα. 555 ὡς μακαρίτην ὦ Δάματερ τὸν βίον αὐτοῦ κατέλεξας. 922 ἀλλὰ προβατίου βίον λέγεις.

c) With *βίος* = *livelihood*: Nub. 838 *ὥσπερ τεθνεῶτος καταλόει μου τὸν βίον.* Pax 1212 f. *ἀπώλεσάς μου τὴν τέχνην καὶ τὸν βίον, / καὶ τουτουὶ καὶ τοῦ δορυξοῦ 'κεινουί.* Eccl. 563 *μηδ' ἀφέλῃ μου τὸν βίον.*

d) With *ἔργον* = *deed, customary action* (for *ἔργον* = *need* see below in 7): Eq. 787 *τοῦτό γέ τοί σου τοὔργον ἀληθῶς γενναῖον καὶ φιλόδημον.* Nub. 1416 *φήσεις νομίζεσθαι σὺ παιδὸς τοῦτο τοὔργον εἶναι.* Vesp. 1198 f. *σεαυτοῦ ποῖον ἂν λέξαι δοκεῖς / ἐπὶ νεότητος ἔργον ἀνδρικώτατον*; Lys. 708 *κακῶν γυναικῶν ἔργα.* Thes. 204 f. *δοκῶν γυναικῶν ἔργα νυκτερείσια / κλέπτειν ὑφαρπάζειν τε θήλειαν Κύπριν.* Ran. 563 *τούτου πάνυ τοὔργον.* 568 *καὶ τοῦτο τούτου τοὔργον.* 1346 f. *ἐγὼ δ' ἃ τάλαινα προσέχουσ' ἔτυχον / ἐμαυτῆς ἔργοισι.* Fr. 671 *Ἐξηκεστίδης ἔχων λύραν, / ἔργον Εὐδόξου.* I can find no explanation of *Εὐδόξου* in any of the commentaries.

e) With *θάνατος* = *manner of death*: Eq. 84 *ὁ Θεμιστοκλέους γὰρ θάνατος αἱρετώτερος.*

f) With *μηχάνημα*: Eq. 901 *καὶ νὴ Δί' ἦν γε τοῦτο Πυρράνδρου τὸ μηχάνημα.*

g) With *τέχνη*: Pax 1212 f. *ἀπώλεσάς μου τὴν τέχνην καὶ τὸν βίον, / καὶ τουτουὶ καὶ τοῦ δορυξοῦ 'κεινουί.* Av. 1387 *κρέμαται μὲν οὖν ἐντεῦθεν ἡμῶν ἡ τέχνη.* Ran. 785 f. *ἀγῶνα ποιεῖν αὐτίκα μάλα καὶ κρίσιν / κἄλεγχον αὐτῶν τῆς τέχνης.* 961 *ἤλεγχον ἄν μου τὴν τέχνην.* 1369 *ἀνδρῶν ποιητῶν τυροπωλῆσαι τέχνην.*

h) With *τρόποι* in active sense = *ἔργα*: Eccl. 8 f. *Ἀφροδίτης τρόπων / πειρωμέναισι πλησίον παραστατεῖς.*

i) With *τυραννίς*: Plut. 124 *τὴν Διὸς τυραννίδα.*

j) In Thes. 1062 f. *ἔργον* might be supplied with *τό*: *ἀλλ' ὦ τέκνον σὲ μὲν τὸ σαυτῆς χρὴ ποιεῖν, / κλάειν ἐλεινῶς*, *to do your part*, *σαυτῆς* being emphatic.

3. In the following passages the genitive depends on a demonstrative pronoun, an adjective, or a relative clause, referring to some act committed by the person. The genitive is in every case a personal pronoun. Eq. 417 *καὶ νὴ Δί' ἄλλα γ' ἐστί μου κόβαλα παιδὸς ὄντος.* 801 ff. *ἵνα μᾶλλον / . . . ὁ δὲ δῆμος / ὑπὸ τοῦ πολέμου καὶ τῆς ὁμίχλης ἃ πανουργεῖς μὴ καθορᾷ σου.* Vesp. 1433 *ὅμοιά σου καὶ ταῦτα τοῖς ἄλλοις τρόποις.* Lys. 507 f. † *καὶ τὸν χρόνον ἡνεσχόμεθα* † / *ὑπὸ*

σωφροσύνης τῆς ἡμετέρας τῶν ἀνδρῶν ἅττ' ἐποιεῖτε. The corruption in 507 probably does not affect the end of the sentence, though if we read Porson's emendation *καὶ χρόνον ἠνεσχόμεθ' ὑμῶν* the *ἅττ' ἐποιεῖτε* will govern *ὑμῶν*, with which *τῶν ἀνδρῶν* will be in apposition. Thes. 474 f. *δύ' ἡμῶν ἢ τρία / κακὰ ξυνειδώς.* 1168 f. *ἃ νῦν ὑποικουρεῖτε τοῖσιν ἀνδράσιν / ἀπὸ τῆς στρατιᾶς παροῦσιν ὑμῶν διαβαλῶ.*

4. In the following passages the genitive depends on *πράγματα* (= *affairs*) or on *συμφοραί* (in Plut. 774). In Eccl. 304 f. the article is used alone for *τὰ πράγματα.* Eq. 130 *ὃς πρῶτος ἔξει τῆς πόλεως τὰ πράγματα.* Nub. 695 *ἐκφρόντισόν τι τῶν σεαυτοῦ πραγμάτων.* Lys. 32 *ὡς ἔστ' ἐν ἡμῖν τῆς πόλεως τὰ πράγματα.* Eccl. 107 f. *ἦν πως παραλαβεῖν τῆς πόλεως τὰ πράγματα / δυνώμεθα.* 174 f. *φέρω / τὰ τῆς πόλεως ἅπαντα βαρέως πράγματα.* Plut. 376 *τὸ πρᾶγμά μου.* The only example with the singular. 907 *τῶν τῆς πόλεώς εἰμ' ἐπιμελητὴς πραγμάτων.* 919 *τῆς πόλεως τὰ πράγματα.* Fr. 63 a *τὰ πράγματα / ἡμῶν.* 400 *ἀμφοτέρων ὑμῶν . . . / τὰ πράγματα.* Eccl. 304 f. *οὐδεὶς ἂν ἐτόλμα / τὰ τῆς πόλεως διοικεῖν ἀργύριον φέρων.* Plut. 774 *αἰσχύνομαι δὲ τὰς ἐμαυτοῦ συμφοράς.*

5. In the following passages the genitive depends on a noun signifying *opinion, thought, suspicion,* etc. Vesp. 1460 *ξυνόντες γμώμαις ἑτέρων.* 1072 f. *εἶτα θαυμάζει μ' ὁρῶν μέσον διεσφηκωμένον, / ἥτις ἡμῶν ἐστὶν ἡ 'πίνοια τῆς ἐγκεντρίδος.* Both genitives depend on *ἐπίνοια.* Pax 127 f. *τίς δ' ἡ 'πινοιά σοὐστὶν ὥστε κάνθαρον / ζεύξαντ' ἐλαύνειν ἐς θεοὺς ὦ παππία;* Eccl. 573 f. *καινὴ γὰρ ἐπ' εὐτυχίαισιν / ἔρχεται γλώττης ἐπίνοια.* Plut. 45 *εἶτ' οὐ ξυνίης τὴν ἐπίνοιαν τοῦ θεοῦ;* Eq. 1203 *τὸ μὲν νόημα τῆς θεοῦ, τὸ δὲ κλέμμ' ἐμόν.* The genitive is predicative. Nub. 704 f. *ἐπ' ἄλλο πήδα / νόημα φρενός.* Vesp. 1055 *καὶ τὰ νοήματα σῴζεσθ' αὐτῶν.* Pax 1064 *θεῶν νόον οὐκ ἀίοντες,* part of a hexameter composed in the solemn style of an oracle. 993 f. *παῦσον δ' ἡμῶν τὰς ὑπονοίας / τὰς περικόμψους.* Nub. 154 f. *τί δῆτ' ἂν ἕτερον εἰ πύθοιο Σωκράτους / φρόντισμα;*

6. Similar to the passages in 5 above are the following, in which the genitive depends on *τά* or on some adjective or on both, some such word as *idea, policy,* etc. being understood. Eq. 1216 *αὕτη μὲν ἡ κίστη τὰ τοῦ Δήμου φρονεῖ.* Vesp. 1336 *ἀρχαῖά γ' ὑμῶν, old-fashioned ideas or expressions of yours!* (that is *your talk about*

summoning to court and such things). Pax 640 ὡς φρονεῖ τὰ Βρασίδου, (*charging*) *that "he favors Brasidas."* Plut. 119 f. ὁ Ζεὺς † μὲν οὖν εἰδὼς τὰ τούτων μῶρ' ἔμ' εἰ † / πύθοιτ' ἂν ἐπιτρίψειε. The conditional participle and the expression εἰ πύθοιτο together form a tautology, which can be removed by various alterations of the text; but in any case τὰ τούτων μῶρα means *the insane ideas of these men.*

7. In the following passages the genitive depends on ἔργον in the sense *need* (*of*). The subjective idea is not very apparent but can be seen if we assume the original meaning to be *work to be done by* someone. This is indeed the meaning in the first passage, Pax 1305 f. though in all the others ἔργον is used with negatives, giving the sense *there is no need of . . .* Pax 1305 f. ὑμῶν τὸ λοιπὸν ἔργον ἤδη 'νταῦθα τῶν μενόντων / φλᾶν ταῦτα πάντα καὶ σποδεῖν. 1309 f. οὐδὲν γὰρ ὦ πόνηροι / λευκῶν ὀδόντων ἔργον ἐστί. Plut. 1154 ἀλλ' οὐκ ἔργον ἔστ' οὐδὲν στροφῶν. 1158 οὐ γὰρ δόλου νῦν ἔργον, ἀλλ' ἁπλῶν τρόπων.

8. In several passages the genitive depends on a word which in itself does not signify action of any kind, but which is used in a context which makes it imply some action. Thes. 100 μύρμηκος ἀτραπούς, ἢ τί διαμινύρεται; Nub. 25 Φίλων ἀδικεῖς· ἔλαυνε τὸν σαυτοῦ δρόμον. 1506 f. τί γὰρ μαθόντες τοὺς θεοὺς ὑβρίζετε, / καὶ τῆς σελήνης ἐσκοπεῖσθε τὴν ἕδραν; ἕδραν here = *position,* the place where the moon *sits.* Eq. 291 ὑποτεμοῦμαι τὰς ὁδούς σου. 1015 f. φράζευ Ἐρεχθείδη λογίων ὁδόν, ἣν σοι Ἀπόλλων / ἴαχεν. Nub. 171 f. ζητοῦντος αὐτοῦ τῆς σελήνης τὰς ὁδοὺς / καὶ τὰς περιφοράς. τῆς σελήνης depends on both ὁδούς and περιφοράς. Pax 733 ἣν ἔχομεν ὁδὸν λόγων εἴπωμεν. Eq. 709 ἀπονυχιῶ σου τὰν πρυτανείῳ σιτία. σιτία here = σίτησιν.

9. In the following passages the genitive stands in a predicate relation (with ἐστί expressed or understood) to an infinitive, which designates some habit characteristic of the person in question. Vesp. 1013 f. τοῦτο γὰρ σκαιῶν θεατῶν / ἐστὶ πάσχειν, κοὐ πρὸς ὑμῶν. Ran. 1496 ff. τὸ δ' ἐπὶ σεμνοῖσιν λόγοισι / καὶ σκαριφησμοῖσι λήρων / διατριβὴν ἀργὸν ποιεῖσθαι, / παραφρονοῦντος ἀνδρός. Plut. 564 τοῦ Πλούτου δ' ἐστὶν ὑβρίζειν. Compare the similar use of the genitive with πρός, treated below in XI. A 11 d.

10. In Ach. 770 the subjective character of the genitive is somewhat doubtful: οὐ δεινά; θᾶσθε τῶδε τὰς ἀπιστίας. If ἀπιστίας is

understood to mean *manifestations of unbelief*, the genitive is subjective, but the sense may be *incredulity* as a trait of the man's character. If it is understood in this sense, the genitive is to be compared with those in Chapter I. B 6. The use of the plural, however, favors the belief that the genitive is subjective. In Pax 239 τοῦ Πολέμου τοῦ βλέμματος the problem is similar to that in the preceding, but τοῦ Πολέμου is probably subjective. τοῦ βλέμματος is the exclamatory genitive. In Lys. 399 τί δῆτ' ἂν εἰ πύθοιο καὶ τὴν τῶνδ' ὕβριν; the word ὕβριν probably refers more to the actions of the women than to their character. Similarly in Av. 925 ἵππων ἀμαρυγά the genitive is probably subjective. In Pax 1194 πάντως γὰρ οὐδὲν ὄφελός ἐστ' αὐτῆς ἔνι, the genitive resembles to some extent that with ἔργον in 7. above. In Thes. 958 f. ἐπισκοπεῖν δε πανταχῇ / κυκλοῦσαν ὄμμα χρὴ χοροῦ κατάστασιν, the expression χοροῦ κατάστασιν appears hardly more than a periphrasis for χορόν, though grammatically χοροῦ has something of the nature of a subjective genitive. A similar relation exists in 968 πρῶτον εὐκύκλου χορείας εὐφυᾶ στῆσαι βάσιν. In Vesp. 1503 ἀπολῶ γὰρ αὐτὸν ἐμμελείᾳ κονδύλου the sense of the phrase is *knuckle-dance*, ἐμμέλεια being taken in its special sense as applying to the dance of tragedy, so that we have a type of subjective genitive. Plut. 362 shows a peculiar construction: ὡς οὐδὲν ἀτεχνῶς ὑγιές ἐστιν οὐδενός, and 870, μὰ Δί' οὐ μὲν οὖν ἔσθ' ὑγιὲς ὑμῶν οὐδενός, is very similar. Both constructions have something of the appearance of subjective genitives, as appears more clearly from Hdt. VI. 100, where βούλευμα is expressed.

CHAPTER IV

OBJECTIVE GENITIVE

The objective genitive falls roughly into two classes. In the first it depends on a *nomen agentis* or on some adjective, which stands to it in the relation of a verb to its (direct, indirect, or partitive) object. In the second the genitive depends on a *nomen actionis* which governs it as a verb governs its object; or on some noun of more concrete meaning, to which it stands in the relation of an indirect object or in some other objective relation, in certain cases a very vague one.

A. Objective Genitive with *Nomina Agentis* and Adjectives.

1. In the following passages the genitive is governed by a noun (or adjective used substantively, as in Thes. 472) denoting the person who performs some action. The noun may be a real *nomen agentis* (*ἐραστής, προφήτης, φονεύς*, etc.) or a noun which contains a more remote implication of action (*κῆρυξ*, etc.). Av. 1168 *τῶν ἐκεῖθεν ἄγγελος.* Plut. 632 *φαίνει γὰρ ἥκειν ἄγγελος χρηστοῦ τινος.* Nub. 351 *τί γὰρ ἦν ἅρπαγα τῶν δημοσίων κατίδωσι Σίμωνα, τί δρῶσιν*; 333 *κυκλίων τε χορῶν ἁσματοκάμπτας.* The fact that a relation of verb and object exists within the compound need not prevent us from regarding *χορῶν* as an objective genitive. Ran. 826 *ἐπῶν βασανίστρια.* Av. 257 *καινῶν τ' ἔργων ἐγχειρητής.* Thes. 472 *αὐταὶ γάρ ἐσμεν, κοὐδεμί' ἔκφορος λόγου.* If we read Valckenaer's emendation *ἐκφορά*, the genitive will be of the type listed in B 1. Eq. 1266 *θοᾶν ἵππων ἐλατῆρας ἀείδειν.* Thes. 1059 *Ἠχὼ λόγων ἀντῳδὸς ἐπικοκκάστρια.* The genitive depends on *ἐπικοκκάστρια*, but the adjective *ἀντῳδός* may also govern it to some extent. Plut. 907 f. *τῶν τῆς πόλεως εἰμ' ἐπιμελητὴς πραγμάτων / καὶ τῶν ἰδίων πάντων.* Ach. 143 *ὑμῶν τ' ἐραστής.* Nub. 1458 f. *ὅταν τινὰ / γνῶμεν πονηρῶν ὄντ' ἐραστὴν πραγμάτων.* Vesp. 474 *ὦ μισόδημε καὶ μοναρχίας ἐραστά.* Pax 191 *οὐ συκοφάντης οὐδ' ἐραστὴς πραγμάτων.* Av. 324 *ἄνδρ' ἐδεξάμην ἐραστὰ τῆσδε τῆς ξυνουσίας.* 1279 *ὅσους τ' ἐραστὰς τῆσδε τῆς χώρας ἔχεις.* Plut. 254 *τοῦ πονεῖν ἐρασταί.* Nub. 358 *θηρατὰ λόγων φιλομούσων.* Lys. 1139 *Ἀθηναίων ἱκέτης καθέζετο.* Vesp. 1043 *τοιόνδ' εὑρόντες ἀλεξίκακον τῆς χώρας τῆσδε*

καθαρτήν. The genitive depends on καθαρτήν, but it may possibly stand in an objective relation to ἀλεξίκακον also. If such a relation does exist, the passage is to be compared with Nub. 1163 below in Section 4. Pax 447 κάπηλος ἀσπίδων. 1209 ὅπλων κάπηλος. Thes. 588 τῶν λόγων κατάσκοπος. 779 f. δέξασθε σμίλης ὁλκοὺς / κήρυκας ἐμῶν μόχθων. Plut. 1110 ἡ γλῶττα τῷ κήρυκι τούτων τέμνεται. Nub. 1397 ὦ καινῶν ἐπῶν κινητὰ καὶ μοχλευτά. Vesp. 683 τοὺς κόλακας τοὺς τούτων. Av. 926 πάτερ κτίστορ Αἴτνας. Ran. 93 λωβηταὶ τέχνης. Plut. 499 τούτου μάρτυς ἐγώ σοι. Nub. 567 f. γῆς τε καὶ ἁλμυρᾶς / θαλάσσης ἄγριον μοχλευτήν. 1397 (μοχλευτήν). See above under κινητής. Ach. 1151 τὸν μελέων ποιητήν. Pax 533 f. οὐ γὰρ ἥδεται / αὕτη ποιητῇ ῥηματίων δικανικῶν. Ach. 289 ὦ προδότα τῆς πατρίδος. Av. 972 ὃς δέ κ' ἐμῶν ἐπέων ἔλθῃ πρώτιστα προφήτης. Thes. 107 ff. ἄγε νυν ὄλβιζε Μοῦσα / χρυσέων ῥύτορα τόξων / Φοῖβον. Nub. 446 ψευδῶν συγκολλητής. Plut. 327 σωτῆρες ὄντως τοῦ θεοῦ. Eq. 530 τέκτονες εὐπαλάμων ὕμνων. 1256 ὑπογραφεὺς δικῶν. Ran. 1191 τοῦ πατρὸς φονεύς.

2. In the following passages the logical relation of the genitive to the word governing it is still that of a direct object to its verb, but here the governing word is an adjective with little, if any, substantival notion, except perhaps in Eq. 445 f. and Nub. 569 f. Eq. 445 f. ἐκ τῶν ἁλιτηρίων σέ φη- / μι γεγονέναι τῶν τῆς θεοῦ. Pax 678 ἀποβολιμαῖος τῶν ὅπλων ἐγίγνετο. Nub. 747 ἔχω τόκου γνώμην ἀποστερητικήν. 569 f. καὶ μεγαλώνυμον ἡμέτερον πατέρ' / Αἰθέρα σεμνότατον βιοθρέμμονα πάντων (sc. κικλήσκω). Pax 425 οἴμ' ὡς ἐλεήμων εἶμ' ἀεὶ τῶν χρυσίδων. Eq. 1381 οὔκουν καταδακτυλικὸς σὺ τοῦ λαλητικοῦ; 1380 καταληπτικός τ' ἄριστα τοῦ θορυβητικοῦ. Pax 943 ff. ἐπείγετέ νυν ἐν ὅσῳ / σοβαρὰ θεόθεν κατέχει / πολέμου μετάτροπος αὔρα. I prefer the interpretation of van Leeuwen, who makes πολέμου objective genitive depending on σοβαρά, to that of Sharpley, who makes the genitive define αὔρα, treats μετάτροπος as predicative, and takes κατέχει to mean *restrains itself*.

3. In the following passages the genitive is governed by an adjective having a comitative notion, and stands toward it in the relation of a comitative dative to a verb. Ach. 438 κἀκεῖνά μοι δὸς τἀκόλουθα τῶν ῥακῶν. Av. 1753 πάρεδρον Βασίλειαν ἔχει Διός. In 927 ζαθέων ἱερῶν ὁμώνυμε, the relation expressed is somewhat the same, corresponding to constructions in which the dative case depends on adjectives denoting identity or similarity.

4. In Nub. 1163 is an objective genitive governed by an agential compound noun involving separation, although from another point of view the relation might be conceived as that of a direct object to its verb. The passage is lyrical: *λυσανίας πατρῴων μεγάλων κακῶν.*

5. In the following passages the genitive depends on an adjective or noun containing a notion of participation. The genitive is still objective, but it has to some extent a partitive character also. Ran. 811 *τῆς τέχνης ἔμπειρος ἦν.* Av. 1740 *Ζηνὸς πάροχος γάμων.* Nub. 447 *περίτριμμα δικῶν, a practised knave in lawsuits* (Humphreys). Thes. 574 *φίλαι γυναῖκες ξυγγενεῖς τοὐμοῦ τρόπου.* Eccl. 517 f. *ἵνα τῆς ἀρχῆς . . . / ξυμβούλοισιν πάσαις ὑμῖν χρήσωμαι.* Ran. 397 f. *νῦν καὶ τὸν ὡραῖον θεὸν παρακαλεῖτε δεῦρο / ᾠδαῖσι, τὸν ξυνέμπορον τῇσδε τῆς χορείας.* Vesp. 728 *ἀλλ' ὦ τῆς ἡλικίας ἡμῖν τῆς αὐτῆς συνθιασῶτα.* Plut. 508 *ξυνθιασώτα τοῦ ληρεῖν καὶ παραπαίειν.* Av. 678 f. *ξύννομε τῶν ἐμῶν / ὕμνων.* Nub. 869 *καὶ τῶν κρεμαθρῶν οὔπω τρίβων τῶν ἐνθάδε.* Vesp. 1429 *ἐτύγχανεν γὰρ οὐ τρίβων ὢν ἱππικῆς.*

6. Closely analogous to the constructions in 5 above are the following in which the adjectives mean *without share in, without knowledge of,* and the like. Nub. 1413 *πῶς γὰρ τὸ μὲν σὸν σῶμα χρὴ πληγῶν ἀθῷον εἶναι;* Ran. 355 *ἄπειρος τοιῶνδε λόγων.* Eccl. 256 f. *προσκινήσομαι / ἄτ' οὐκ ἄπειρος οὖσα πολλῶν κρουμάτων.*

7. In Eq. 247 f. the grammatical relation is difficult to describe, but the objective notion is present to some extent. *παῖε παῖε τὸν πανοῦργον καὶ ταραξιππόστρατον / καὶ τελώνην καὶ φάραγγα καὶ Χάρυβδιν ἁρπαγῆς.* The sense is *Charybdis for* (*in respect to*) *robbery.*

B. Objective Genitive with *Nomina Actionis,* etc.

1. In the following passages the genitive is governed by a verbal abstract noun, to which it has the relation of a direct object. Fr. 923 *κόπρου ἀγωγάς.* Vesp. 447 *αἰδὼς τῶν παλαιῶν ἐμβάδων.* Nub. 764 *ηὕρηκ' ἀφάνισιν τῆς δίκης.* Vesp. 1407 *βλάβης τῶν φορτίων.* Thes. 337 f. *ἐπὶ βλάβῃ τινὶ / τῇ τῶν γυναικῶν.* Ran. 956 *ἐπῶν τε γωνιασμούς.* Ach. 988 *τοῦ βίου δ' ἐξέβαλε δεῖγμα τάδε.* 581 *ὑπὸ τοῦ δέους γὰρ τῶν ὅπλων εἰλιγγιῶ.* Ran. 956 *λεπτῶν τε κανόνων ἐσβολάς. ἐσβολάς* probably means *applications.* 1104 *ἐσβολαὶ γάρ εἰσι πολλαὶ χἄτεραι σοφισμάτων.* Ran. 785 f. *ἀγῶνα ποιεῖν αὐτίκα μάλα καὶ κρίσιν / κἄλεγχον αὐτῶν τῆς τέχνης. τέχνης* depends on *ἔλεγχον* and possibly also on *κρίσιν* and

ἀγῶνα, though its relation to the latter word is extremely vague. Thes. 946 *κοὐκ ἔστ' ἔτ' ἐλπὶς οὐδεμία σωτηρίας*. Ran. 1033 *Μουσαῖος δ' ἐξακέσεις τε νόσων* (sc. *κατέδειξεν*). The relation here may correspond either to that of a verb and direct object or to that of a verb and genitive of separation. Ultimately the two interpretations give the same sense. 1033 f. *Ἡσίοδος δὲ* (sc. *κατέδειξεν*) / *γῆς ἐργασίας*. Av. 412 ff. *ἔρως* / *βίου διαίτης τε καὶ* / *σοῦ ξυνοικεῖν τέ σοι* / *καὶ ξυνεῖναι τὸ πᾶν*. 1316 *κατέχουσι δ' ἔρωτες ἐμᾶς πόλεως*. Thes. 1117 f. *ἐμὲ δὲ καὐτὸν τῆς κόρης* / *ταύτης ἔρως εἴληφεν*. Eccl. 954 f. *ἔρως με δονεῖ* / *τῶνδε τῶν σῶν βοστρύχων*. Pax 133 *ἦλθεν κατ' ἔχθραν αἰετοῦ*. Thes. 894 *ἐπὶ κλοπῇ τοῦ χρυσίου*. Ran. 1467 *αὕτη σφῷν κρίσις γενήσεται*. *σφῷν* may be taken as dative. 157 *κρότον χειρῶν πολύν*. It seems best to regard the genitive as objective rather than as subjective, because the logical subject is the people, not the hands. Av. 718 *πρὸς βιότου κτῆσιν*. Eq. 876 *ἐμοῦ δὲ μὴ μνείαν ἔχειν ὅσων πέπονθας*. *μνείαν* governs both genitives. Eccl. 1162 *αἳ μόνον μνήμην ἔχουσι τῶν τελευταίων ἀεί*. Eq. 521 *ὃς πλεῖστα χορῶν τῶν ἀντιπάλων νίκης ἔστησε τροπαῖα*. (*ἐνίκησε τοὺς τῶν ἀντιπάλων χορούς*.) Ran. 1036 *τάξεις ἀρετὰς ὁπλίσεις ἀνδρῶν* (sc. *ἐδίδαξεν*). *ἀνδρῶν* is governed by all three of the nouns which it follows, but it stands in an objective relation only to *τάξεις* and *ὁπλίσεις*. For *ἀρετάς* see Chapter I, B 6. Pax 65 *τὸ γὰρ παράδειγμα τῶν μανιῶν ἀκούετε*. Thes. 670 f. *παράδειγμ' ὕβρεως ἀδίκων τ' ἔργων* / *ἀθέων τε τρόπων*. Ach. 190 *ὄζουσι πίττης καὶ παρασκευῆς νεῶν*. Fr. 191 *πληγαὶ λέγονται πουλύπου πιλουμένου*. *λέγονται* appears to mean *are spoken of*. Pax 638 *τῆσδε τῆς χώρας πόθῳ*. Thes. 481 *οὗτος πόθῳ μου 'κνυεν ἐλθὼν τὴν θύραν*. Ran. 55 ff. *Ηρ. πόθος; πόσος τις; Δι. μικρὸς ἡλίκος Μόλων.* / *Ηρ. γυναικός; Δι. οὐ δῆτ'. Ηρ. ἀλλὰ παιδός; Δι. οὐδαμῶς.* / *Ηρ. ἀλλ' ἀνδρός;* 66 f. *Δι. τοιουτοσὶ τοίνυν με δαρδάπτει πόθος* / *Εὐριπίδου. Ηρ. καὶ ταῦτα τοῦ τεθνηκότος;* Pax 124 *καὶ τίς πόρος σοι τῆς ὁδοῦ γενήσεται;* Nub. 302 *σέβας ἀρρήτων ἱερῶν*. Ran. 1036 (*τάξεις*). See above under *ὅπλισις*. Thes. 137 *τίς ἡ τάραξις τοῦ βίου;* Av. 482 *πόλλ' ἐστὶ τεκμήρια τούτων*. Ran. 675 *ἔλθ' ἐπὶ τέρψιν ἀοιδᾶς ἐμᾶς*. Eq. 246 *τροπὴν αὐτοῦ ποιοῦ*. Lys. 1189 ff. *στρωμάτων δὲ ποικίλων καὶ χλανιδίων καὶ ξυστίδων* / *καὶ χρυσίων, ὅσ' ἐστί μοι,* / *οὐ φθόνος ἔνεστί μοι* / *πᾶσι παρέχειν φέρειν*. The exact syntax of the words is somewhat difficult to determine. The genitives might be taken as partitive with *ὅσ' ἐστί μοι*, and even if they are taken with *φθόνος* there is some doubt whether their relation should be felt

as that of a direct object. We can, however, feel this relation if we think of the verb *φθονῶ* in the sense *begrudge*. Ran. 1122 *ἀσαφὴς γὰρ ἦν ἐν τῇ φράσει τῶν πραγμάτων*. Thes. 180 Ευ. *ἱκέτης ἀφῖγμαι πρὸς σέ*. Αγ. *τοῦ χρείαν ἔχων*; Ach. 454 *τί δ' ὦ τάλας σε τοῦδ' ἔχει πλέκους χρέος*; Eccl. 575 f. *δῆμον ἐπαγλαϊοῦσα / μυρίαισιν ὠφελίαισι βίου*.

2. In the following passages the relation of the objective genitive to the noun governing it is similar to that of a genitive of separation (with *ἐκ, ἀπό*, or no preposition) to a verb containing some idea of separation. Vesp. 615 *τάδε κέκτημαι πρόβλημα κακῶν, σκευὴν βελέων ἀλεωρήν*. The phrase in question is *βελέων ἀλεωρήν*. On *πρόβλημα κακῶν*, where the notion is somewhat different, see Section 4 below. Nub. 874 *πῶς ἂν μάθοι ποθ' οὗτος ἀπόφυξιν δίκης*; This passage might have been listed in Section 1 above because of the common construction of *ἀποφεύγω* with the accusative (compare for example Nub. 167 *ἢ ῥᾳδίως φεύγων ἂν ἀποφύγοι δίκην* and 1151 *ὥστ' ἀποφύγοις ἂν ἥντιν' ἂν βούλῃ δίκην*), but the strong idea of separation makes it seem advisable to place it here. Av. 1588 *περὶ πολέμου καταλλαγῆς*. Lys. 772 *παῦλα κακῶν ἔσται*.

3. In two passages the genitive is governed by the noun *καταχήνη*, and the relation corresponds to that which exists when the genitive depends on a verb compounded with *κατά*. Vesp. 575 f. *Φι. ἆρ' οὐ μεγάλη τοῦτ' ἔστ' ἀρχὴ καὶ τοῦ πλούτου καταχήνη*; / *Βδ. δεύτερον αὖ σου τουτὶ γράφομαι, τὴν τοῦ πλούτου καταχήνην*. Eccl. 631 f. *νὴ τὸν Ἀπόλλω καὶ δημοτική γ' ἡ γνώμη καὶ καταχήνη / τῶν σεμνοτέρων ἔσται πολλὴ καὶ τῶν σφραγῖδας ἐχόντων*.

4. In Vesp. 615 the genitive is governed by the compound *πρόβλημα*, and the relation is analogous to that in passages where *πρό* means *in defence against* (compare Xen. Anab. VII. 8. 18 *ὅπως τὰ ὅπλα ἔχοιεν πρὸ τῶν τοξευμάτων*). The Aristophanic passage is: *τάδε κέκτημαι πρόβλημα κακῶν*.

5. In the following passages the exact relation between the genitive and the governing word is somewhat difficult to define, but the genitive appears to explain the other word, to show toward what it is directed or with what it deals. The character of the constructions will become clearer when the passages themselves are examined. Ran. 882 *νῦν γὰρ ἀγὼν σοφίας ὁ μέγας χωρεῖ πρὸς ἔργον ἤδη*. Thes. 1040 f. *Αἰ-/δα γόον*. Ran. 1530 *μεγάλων ἀγαθῶν ἀγαθὰς*

ἐπινοίας. Pax 1187 ὧν ἔτ' εὐθύνας ἐμοὶ δώσουσιν. Vesp. 1238 Ἀδμήτου λόγον ὥταῖρε μαθὼν τοὺς ἀγαθοὺς φίλει. Fr. 430 ὁ μὲν Ἀδμήτου λόγον πρὸς μυρρίνην / ὁ δ' αὐτὸν ἠνάγκαζεν Ἁρμοδίου μέλος (*the story about Admetus, the song about Harmodius*). Vesp. 1225 ᾄδω δὲ πρῶτος Ἁρμοδίου. Ran. 1316 κερκίδος ἀοιδοῦ μελέτας. Nub. 533 γνώμης . . . ὅρκια. Vesp. 368 ἡ δέ μοι Δίκτυννα συγγνώμην ἔχοι τοῦ δικτύου. Eccl. 364 τίς τῶν κατὰ πρωκτὸν δεινός ἐστι τὴν τέχνην;

6. In the following passages the genitive is of much the same type as in Section 5, but the notion of purpose is more prominent. Eq. 979 ἐν τῷ δείγματι τῶν δικῶν, *in the market-place for lawsuits.* See van Leeuwen's note. 857 τὰς ἐσβολὰς τῶν ἀλφίτων ἂν καταλάβοιεν ἡμῶν. 370 δερῶ σε θύλακον κλοπῆς. Av. 999 κανόνες ἀέρος, *measuring-rods for air.* Thes. 765 ἄγε δὴ τίς ἔσται μηχανὴ σωτηρίας; Ran. 799 f. καὶ κανόνας ἐξοίσουσι καὶ πήχεις ἐπῶν / καὶ πλαίσια ξύμπτυκτα. Ach. 937 κρατὴρ κακῶν, τριπτὴρ δικῶν. Both parts show objective genitives expressing purpose. Thes. 277 f. τὸ τῆς ἐκκλησίας / σημεῖον ἐν τῷ Θεσμοφορείῳ φαίνεται. Vesp. 810 φάρμακον στραγγουρίας. Ran. 1034 καρπῶν ὥρας (sc. κατέδειξεν Ἡσίοδος).

7. In the following passages the genitive is a word denoting some divine being (but in Av. 494 a child, 922 the new city, Lys. 757 a helmet treated as a human child), and the governing word is one which denotes some rite or festival in honor of the god or person. The objective genitive here corresponds to the dative of the indirect object with a verb. Lys. 757 οὐ τἀμφιδρόμια τῆς κυνῆς αὐτοῦ μενεῖς; Pax 797 ff. τοιάδε χρὴ Χαρίτων / δαμώματα καλλικόμων / τὸν σοφὸν ποιητὴν / ὑμνεῖν. Av. 494 ἐς δεκάτην γάρ ποτε παιδαρίου κληθεὶς ὑπέπινον ἐν ἄστει. 922 οὐκ ἄρτι θύω τὴν δεκάτην ταύτης ἐγώ; Nub. 308 f. θεῶν / θυσίαι θαλίαι τε. Lys. 898 f. τὰ δὲ τῆς Ἀφροδίτης ἱέρ' ἀνοργίαστά σοι / χρόνον τοσοῦτόν ἐστιν. The enjoyment of love is treated as an honor due to Aphrodite. Ran. 444 f. χωρεῖτε / νῦν ἱερὸν ἀνὰ κύκλον θεᾶς. Eq. 85 μὰ Δί' ἀλλ' ἄκρατον οἶνον ἀγαθοῦ δαίμονος. See the passages below, alphabetized as under σπονδή. Thes. 948 ὅταν ὄργια σεμνὰ θεοῖν ἱεραῖς ὥραις ἀνέχωμεν. 1152 ὄργια σεμνὰ θεοῖν. Ran. 356 γενναίων ὄργια Μουσῶν. Nub. 307 πρόσοδοι μακάρων ἱερώταται. Eq. 106 λαβὲ δὴ καὶ σπεῖσον ἀγαθοῦ δαίμονος. σπονδήν can be supplied from the words of Demosthenes immediately preceding the passage quoted. 107 ἔλχ' ἕλκε τὴν τοῦ δαίμονος τοῦ Πραμνίου. Pax 300 νῦν

γὰρ ἡμῖν ἁρπάσαι πάρεστιν ἀγαθοῦ δαίμονος. ἁρπάσαι is here used in the same sense as ἑλκύσαι, *to drink deep*. 413 ἵνα τὰς τελετὰς λάβοιεν αὐτοὶ τῶν θεῶν. 418 f. ἄξομεν / πάσας τε τὰς ἄλλας τελετὰς τὰς τῶν θεῶν. Ran. 368 κωμῳδηθεὶς ἐν ταῖς πατρίοις τελεταῖς ταῖς τοῦ Διονύσου. Lys. 1306 σιῶν χοροί (σιῶν Laconian for θεῶν).

8. The two following passages show constructions corresponding to those in which the genitive depends on a verb of *ruling, having authority over*. Thes. 871 τίς τῶνδ' ἐρυμνῶν δωμάτων ἔχει κράτος; Vesp. 487 ὅστις ἡμῶν ἐπὶ τυραννίδ' ὧδ' ἐστάλης. The first passage is in imitation of the tragic style, while the second is lyrical.

9. In the following passages the genitive is governed by a word signifying *image, likeness*. Nub. 994 f. ἄλλο τε μηδὲν / αἰσχρὸν ποιεῖν, ὅτι τῆς αἰδοῦς μέλλεις τἄγαλμ' ἀναπλάττειν, . . . *to model the image of modesty (in your soul)*. Fr. 594 a καὶ κύων ἀκράχολος / Ἑκάτης ἄγαλμα φωσφόρου γενήσομαι. Pax 1183 εἶτα προστὰς πρὸς τὸν ἀνδριάντα τὸν Πανδίονος. Eq. 31 θεῶν ἰόντε προσπεσεῖν του πρὸς βρέτας. Nub. 976 εἴδωλον τοῖσιν ἐρασταῖσιν τῆς ἥβης μὴ καταλείπειν. Av. 1393 f. εἴδωλα πετεινῶν αἰθεροδρόμων / οἰωνῶν ταναοδείρων. Nub. 559 τὰς εἰκοὺς τῶν ἐγχέλεων τὰς ἐμὰς μιμούμενοι. 206 αὕτη δέ σοι γῆς περίοδος πάσης.

10. In the following passages the exact nature of the objective relation is difficult to describe. Av. 904 ff. Νεφελοκοκκυγίαν τὰν εὐδαίμονα / κλῆσον ὦ Μοῦσα / τεαῖς ἐν ὕμνων ἀοιδαῖς. We may assume an objective relation on the ground that ἡ Μοῦσα ᾄδει τοὺς ὕμνους, but it seems doubtful whether the verbal notion in ἀοιδή is really felt. ὕμνων stands almost in an appositional relation to ἀοιδαῖς. Plut. 839 αὐχμὸς γὰρ ὢν τῶν σκευαρίων μ' ἀπώλεσεν, *a drought affecting my utensils*. 530 οὔθ' ἱματίων βαπτῶν δαπάναις κοσμῆσαι ποικιλομόρφων. ἱματίων δαπάναις is a periphrasis for ἱματίοις δαπανηροῖς. Vesp. 769 ταύτης ἐπιβολὴν ψηφιεῖ μίαν μόνην. We may understand δίκης with ταύτης, and interpret *a fine in this trial*; or we may understand σηκίδος, and interpret *a fine against her*. If we adopt the latter interpretation, ταύτης depends on ψηφιεῖ, after the analogy of the genitive case with καταδικάζω. There may also be an obscene implication in ἐπιβολήν, if we understand σηκίδος rather than δίκης. Nub. 619 τῆς ἑορτῆς μὴ τυχόντες κατὰ λόγον τῶν ἡμερῶν, *according to the (proper) reckoning of the days*. The construction is much like those in Section 1 above, corresponding to λογίζομαι τὰς ἡμέρας.

Eq. 267 f. *δίκαιον ἐν πόλει / ἑστάναι μνημεῖον ὑμῶν ἐστιν ἀνδρείας χάριν.* Ach. 855 *Λυσίστρατος . . . Χολαργέων ὄνειδος.* Ran. 186 *τίς ἐς τὸ Λήθης πεδίον, ἢ 'ς Ὄνου πόκας.* The sense of *πόκας* may pass easily from the abstract notion of *shearing* to the concrete notion of *wool*; but the passage is very obscure. 1496 ff. *ἐπὶ . . . / . . . σκαριφησμοῖσι λήρων / διατριβὴν ἀργὸν ποιεῖσθαι, scratchings up of nonsense.*

11. In the following passages the objective character of the genitive is questionable. The relation may be viewed in two ways, and the genitive may be regarded as the object of the action or as its subject. Nub. 312 *εὐκελάδων τε χορῶν ἐρεθίσματα.* The passage is lyrical. It may mean *excitement of sweet-voiced choruses,* or *excitement caused by sweet-voiced choruses.* Ran. 154 *ἐντεῦθεν αὐλῶν τίς σε περίεισιν πνοή.* 313 *αὐλῶν πνοῆς* (sc. *οὐ κατήκουσας*;). *αὐλῶν πνοή* may be either the *blowing of flutes* (by musicians) or the *sound made by flutes.*

CHAPTER V

VARIOUS ADNOMINAL GENITIVES

In this chapter are included several types of adnominal (non-partitive) genitive construction represented by only a small number of examples as compared with the possessive, subjective, and objective types. These constructions are classified in five divisions: A. Appositional Genitive, B. Genitive of Definition, C. Genitive of Measure, D. Genitive of Origin, E. Predicative Genitive of Description.

A. *Appositional Genitive.* The genitive and the noun on which it depends both signify objects which are in reality identical.

1. The most distinct type is that in which the genitive depends on χρῆμα, forming an expression which corresponds most closely to the American slang expression *a whale of a* (*big*) *house* (*man, ship,* etc.) and serves to denote enormous size. In some of the passages, however, the notion of size is lost and χρῆμα merely shows the speaker's amazement at the nature of the thing under discussion (as in Vesp. 933, Av. 826, Lys. 83 and 1085). The construction belongs essentially to the language of familiar conversation (though examples are quotable from Herodotus, Euripides, etc.) and is found in Aristophanes only in iambic trimeters, except Lys. 1031, a paeonic-trochaic tetrameter. Eq. 1219 *ὅσον τὸ χρῆμα τοῦ πλακοῦντος ἀπέθετο.* Nub. 2 *ὦ Ζεῦ βασιλεῦ τὸ χρῆμα τῶν νυκτῶν ὅσον.* The plural *νυκτῶν* is here used only of the one particular night, spoken of with regard to its separate watches. Vesp. 933 *κλέπτον τὸ χρῆμα τἀνδρός.* Av. 826 *λιπαρὸν τὸ χρῆμα τῆς πόλεως.* Lys. 83 *ὡς δὴ καλὸν τὸ χρῆμα τιτθίων ἔχεις.* 1031 *ἦ μέγ' ὦ Ζεῦ χρῆμ' ἰδεῖν τῆς ἐμπίδος ἐνεστί σοι.* 1084 f. *φαίνεται / ἀσκητικὸν τὸ χρῆμα τοῦ νοσήματος.* Eccl. 394 f. *ἀτὰρ τί τὸ πρᾶγμ' ἦν, ὅτι τοσοῦτον χρῆμ' ὄχλου / οὕτως ἐν ὥρᾳ ξυνελέγη;* Fr. 67 *ὦ Ζεῦ τὸ χρῆμα τῆς νεολαίας ὡς καλόν.* Compare also the partitive use with χρῆμα VI. D. 5.

2. The remaining appositional constructions are for the most

part too vague in character to admit of any exact classification, but it seems best to make several introductory remarks before quoting the examples. In Eq. 813 and Plut. 601 *πόλις* is accompanied by the genitive *Ἄργους*, the name of the city, and much the same relation exists in Av. 617 and in Ran. 1382. In Ach. 1124 and 1125 the accusative *κύκλον* is used with the genitive of two objects having circular form — a shield and a cake. In Pax 866 *ὄχημα κανθάρου* is used of *a beetle serving as a conveyance*; and in Vesp. 29 the city is likened to a ship, in Pax 1090 f. war to a cloud, etc., the real subject of discussion standing in the genitive case in dependence on the word designating the thing to which it is likened. Many of the passages contain some such metaphor as those quoted, and most of them show the syntactical freedom of lyric and tragic diction. Of the twenty-four passages listed in this section nine (Ach. 837, Pax 865, Av. 617, Ran. 819, 881, 904, 1331 f., Plut. 601, Fr. 467) are lyrical; three (Eq. 813, Nub. 1008, Av. 709) are anapaestic tetrameters; one (Ran. 931 f.) is in iambic tetrameters; one (Pax 1090 f.) is heroic; six (Ach. 1124, 1125, Thes. 16 f., Ran. 1172 and 1382 and Eccl. 1) are in the elevated style of tragedy; only Vesp. 29, Pax 609 and 868, and Nub. 129 f. are trimeters of the normal comic type, and even in these the expressions used are rather peculiar. Ran. 904 *συσκεδᾶν πολλὰς ἁλινδήθρας ἐπῶν*. The construction in this peculiar metaphor might possibly be regarded as genitive of material. Av. 617 *δένδρον ἐλάας*. Fr. 467 *σταθερὰ δὲ κάλυξ νεαρᾶς ἥβης*. Ach. 1124 f. *Λα. φέρε δεῦρο γοργόνωτον ἀσπίδος κύκλον. / Δι. κἀμοὶ πλακοῦντος τυρόνωτον δὸς κύκλον.* Pax 1090 *νέφος ἐχθρὸν ἀπωσάμενοι πολέμοιο*. Eccl. 1 *ὦ λαμπρὸν ὄμμα τοῦ τροχηλάτου λύχνου*. Ran. 1331 f. *ὦ νυκτὸς κελαινοφαὴς / ὄρφνα*. The relation is somewhat like that in the possessive constructions in Chapter I. B. 6 but has at the same time an appositional character. Pax 865 *εἰς ὄχημα κανθάρου ἐπιβάς*. Ran. 1172 *τύμβου δ' ἐπ' ὄχθῳ τῷδε κηρύσσω πατρί*. Eq. 813 *ὦ πόλις Ἄργους*. Plut. 601 the same. Ach. 837 *τὸ πρᾶγμα τοῦ βουλεύματος*. Vesp. 29 *περὶ τῆς πόλεως γάρ ἐστι τοῦ σκάφους ὅλου*. Ran. 1382 *'εἶθ' ὤφελ' Ἀργοῦς μὴ διαπτάσθαι σκάφος'* (the first verse of Eur. Med.). Ran 819 *σχινδαλάμων τε παραξόνια σμιλεύματά τ' ἔργων*. These appear partly appositional, partly objective, and partly like genitives of material. 881 *παραπρίσματ' ἐπῶν*. Pax 609 *ἐμβαλὼν σπινθῆρα μικρὸν Μεγαρικοῦ ψηφίσματος*. Nub.

129 f. *πῶς οὖν / λόγων ἀκριβῶν σχινδαλάμους μαθήσομαι*; The relation is somewhat like that in Ran. 819 and 881 above. Thes. 16 f. *ᾧ μὲν βλέπειν χρὴ πρῶτ' ἐμηχανήσατο / ὀφθαλμὸν ἀντίμιμον ἡλίου τροχῷ*. Ran. 931 f. *ἤδη ποτ' ἐν μακρῷ χρόνῳ νυκτὸς διηγρύπνησα / τὸν ξουθὸν ἱππαλεκτρυόνα ζητῶν τίς ἐστιν ὄρνις. ἐν μακρῷ χρόνῳ* probably = *in the long night-time,* recalling Euripides' Hippolytus 375 f. *ἤδη ποτ' ἄλλως νυκτὸς ἐν μακρῷ χρόνῳ / θνητῶν ἐφρόντισ' ἦ διέφθαρται βίος*. Nub. 1008 *ἦρος ἐν ὥρᾳ. ἔαρ* is itself a *ὥρα*. Av. 709 *πρῶτα μὲν ὥρας φαίνομεν ἡμεῖς ἦρος χειμῶνος ὀπώρας*. Pax 868 *ἡ παῖς λέλουται καὶ τὰ τῆς πυγῆς καλά*. This is little more than a periphrasis for *ἡ πυγή* or *τὰ πυγαῖα μέρη*. Somewhat similar is Eccl. 624 *τὸ δὲ τῶν ἀνδρῶν τί ποιήσει*.

B. *Genitive of Definition.*

In several passages the genitive limits or defines the governing noun in much the same manner in which an adjective modifies its noun; the relation is not possessive in the truest sense; nor is it appositional, though in some of the passages (e. g., Av. 246 f., 824) we have almost an appositional construction. The genitive is in most cases either an abstract noun or a geographical proper name. Nub. 955 f. *νῦν γὰρ ἅπας ἐνθάδε κίνδυνος / ἀνεῖται σοφίας. σοφίας* shows what is to be involved in the dangerous contest about to take place. Av. 246 f. (sc. *ὅσα*) *ἔχετε λειμῶ- / νά τ' ἐρόεντα Μαραθῶνος, the Marathonian plain,* though the two words may be regarded as denoting identical things, as in the appositional expression *πόλις Ἄργους*. Ran. 194 *παρὰ τὸν Αὐαίνου λίθον,* an obscure passage. Nub. 598 f. *ἦ τ' Ἐφέσου μάκαιρα πάγχρυσον ἔχεις / οἶκον*. Av. 824 *τὸ Φλέγρας πεδίον*. Ran. 186 *τὸ Λήθης πεδίον,* originally *the plain of Forgetting,* though the expression has acquired the force of a geographical term. 470 *Στυγός . . . μελανοκάρδιος πέτρα*. Fr. 149 (verses 1 f.) *καὶ τίς . . . σκότου πύλας / ἔτλη κατελθεῖν*; Ach. 896 *ἀγορᾶς τέλος*. Pax 996 ff. *μεῖξον δ' ἡμᾶς τοὺς Ἕλληνας / πάλιν ἐξ ἀρχῆς / φιλίας χυλῷ. φιλίας* may be appositional, but the expression is very difficult to analyze because of its metaphorical character.

C. *Genitive of Measure.*

In the following passages the genitive is a word signifying the length of time for which a certain thing is intended, or (in Nub. 470 ff.) the quantity of money involved in certain matters of

litigation. Nub. 470 ff. *ἀνακοινοῦσθαί τε / καὶ ἐς λόγον ἐλθεῖν / πράγματα κἀντιγραφὰς / πολλῶν ταλάντων.* The genitive depends both on *πράγματα* (*suits*, Humphreys) and on *ἀντιγραφάς* (*indictments* of the plaintiff and *pleas* of the defendant; Humphreys). Pax 716 *ὅσον ῥοφήσει ζωμὸν ἡμερῶν τριῶν*, *three-days-gravy*, an expression composed perhaps after *μισθὸς ἡμερῶν τριῶν* and *σιτί' ἡμερῶν τριῶν*. Vesp. 661 *ἀπὸ τούτου νυν κατάθες μισθὸν τοῖσι δικασταῖς ἐνιαυτοῦ*. 243 *ἥκειν ἔχοντας ἡμερῶν ὀργὴν τριῶν πονηράν*, clearly a parody on the *σιτί' ἡμερῶν τριῶν* taken by soldiers starting on campaigns. Ach. 197 *καὶ μὴ 'πιτηρεῖν σιτί' ἡμερῶν τριῶν.* Pax 312 *οὐ γὰρ ἦν ἔχοντας ἥκειν σιτί' ἡμερῶν τριῶν.*

See also Chapter VIII. N. 4, below.

D. *Genitive of Origin*, designating the origin or cause of the thing signified by the governing word.

1. In the following passages the genitive is a geographical word showing the place from which something comes. Lys. 582 *καὶ νὴ Δία τάς γε πόλεις, ὁπόσαι τῆς γῆς τῆσδ' εἰσὶν ἄποικοι.* Ran. 472 *Κωκυτοῦ τε περίδρομοι κύνες.* The genitive depends directly on *κύνες*, not on *περίδρομοι*. Fr. 27 a *Λαμπτρεὺς ἔγωγε τῶν κάτω.* There were, according to Harpocration, two demes named Lamptrae, one in the uplands and the other near the sea. It is to the latter that this passage refers. If with *τῶν* we understand *Λαμπτρέων* (the name of the inhabitants) we have a partitive genitive of the type treated in VI. D. 7; but if we understand *Λαμπτρῶν* (the name of the place, which I believe is preferable) we have a genitive of origin. Av. 152 *ἀλλ' εἰσὶν ἕτεροι τῆς Λοκρίδος Ὀπούντιοι.* Ran. 1332 f. *τίνα μοι δύστανον ὄνειρον / πέμπεις ἐξ ἀφανοῦς, Ἀίδα πρόμολον;*

2. Here the genitive designates the god or person by whom something is caused or sent. Fr. 100 (vs. 4) *δισχίλιαι γάρ εἰσι σὺν ταῖς Νικίου.* Understand *δραχμαί* and *δραχμαῖς*. The allusion is to a story that Nicias paid a thousand drachmae to be released from office, just as one of the speakers in this fragment wishes to do. Plut. 515 *ἢ γῆς ἀρότροις ῥήξας δάπεδον καρπὸν Δηοῦς θερίσασθαι.* Eq. 245 *ὁ κονιορτὸς δῆλος αὐτῶν ὡς ὁμοῦ προσκειμένων.* Ran. 246 *Διὸς φεύγοντες ὄμβρον.* Lys. 831 f. *ἄνδρ' ἄνδρ' ὁρῶ προσιόντα παραπεπληγμένον,/ τοῖς τῆς Ἀφροδίτης ὀργίοις εἰλημμένον*, *excitement sent by Aphrodite.* Plut. 63 *δέχου τὸν ἄνδρα καὶ τὸν ὄρνιν τοῦ θεοῦ. ὄρνιν* here = *omen.*

Pax 39 ff. Οι.$^{\beta}$ *χὥτου ποτ' ἐστὶ δαιμόνων ἡ προσβολὴ / οὐκ οἶδ'. Ἀφροδίτης μὲν γὰρ οὔ μοι φαίνεται, / οὐ μὴν Χαρίτων γε.* Οι.$^{\alpha}$ *τοῦ γάρ ἐστ'; Οι.*$^{\beta}$ *οὐκ ἔσθ' ὅπως / τοῦτ' ἔστι τὸ τέρας οὐ Διὸς καταιβάτου.* All the genitives in this passage (except the partitive *δαιμόνων*) are genitives of origin. I prefer to interpret *προσβολή* as *odor* with most editors, not as *appanage* with Brunck, Paley, and Rogers.

3. In the following passages the genitive is causal: it denotes the reason for the existence of the thing signified by the governing word. Nub. 1075 *πάρειμ' ἐντεῦθεν ἐς τὰς τῆς φύσεως ἀνάγκας.* Eq. 443 f. *σὺ δ' ἀστρατείας γ' εἴκοσιν* (sc. *γραφὰς φεύξει*) */ κλοπῆς δὲ πλεῖν ἢ χιλίας.* The construction is similar to that in which the genitive of the crime depends on the verb of *being prosecuted.* (Compare Chapter VIII. M 1, especially sub-section c), where the expressions with *δίκην διδόναι* are listed. Vesp. 581 f. *κἂν αὐλητής γε δίκην νικᾷ, ταύτης ἡμῖν ἐπίχειρα / ἐν φορβειᾷ τοῖσι δικασταῖς ἔξοδον ηὗλησ' ἀπιοῦσι.* Eq. 824 f. *τοὺς καυλοὺς / τῶν εὐθυνῶν ἐκκαυλίζων.* The sense is that Cleon takes bribes for allowing officials to pass their *εὔθυναι* safely, thus depriving the state of the fines which should come from these *εὔθυναι.* Pax 659 *ὀργὴν γὰρ αὐτοῖς ὧν ἔπαθε πολλὴν ἔχει.* Ach. 226 ff. *πόλεμος / ἐχθοδοπὸς αὔξεται / τῶν ἐμῶν χωρίων.* Fr. 150 (vss. 2 f.) *τούτους γάρ . . . ξυλλαβὼν / ὁ τῆς διαρροίας ποταμὸς οἰχήσεται.* Thes. 94 *τοῦ γὰρ τεχνάζειν ἡμέτερος ὁ πυραμοῦς.* Nub. 1156 *τόκοι τόκων, interest on interest, compound interest.* 1285 f. *τἀργυρίου μοι τὸν τόκον / ἀπόδοτε.* Eq. 521 *ὃς πλεῖστα χορῶν τῶν ἀντιπάλων νίκης ἔστησε τροπαῖα.* The phrase in question is *νίκης τροπαῖα.* Lys. 317 f. *δέσποινα Νίκη ξυγγενοῦ τῶν τ' ἐν πόλει γυναικῶν / τοῦ νῦν παρεστῶτος θράσους θέσθαι τροπαῖον ἡμᾶς.* Probably *τροπαῖον* governs only *θράσους*, and *θράσους* governs *γυναικῶν.* Plut. 453 *τροπαῖον ἂν στήσαιτο τῶν ταύτης τρόπων.* Thes. 1230 f. *τὼ Θεσμοφόρω δ' ἡμῖν ἀγαθὴν / τούτων χάριν ἀνταποδοίτην.*

4. In the following passages the genitive depends on a noun indicating a *sound* of some sort. The construction involves the notion of origin but is scarcely different from the subjective genitive. Nub. 283 *καὶ ποταμῶν ζαθέων κελαδήματα.* Thes. 120 *Λατώ τε κρούματά τ' Ἀσιάδος. Ἀσιάδος = κιθάρας.* The genitive is one of origin unless we insist on the verbal notion in *κρούματα*, in which case we have an objective genitive. Av. 1156 *ἦν δ' ὁ κτύπος / αὐτῶν πελεκώντων ὥσπερ ἐν ναυπηγίῳ.* Lys. 1305 ff. *ὡς Σπάρταν ὑμνίωμες, /*

τᾷ σιῶν χοροὶ μέλοντι / καὶ ποδῶν κτύπος. Fr. 244b ἀνὴρ δὲ φεύγων οὐ μένει λύρας κτύπον. Ach. 539 πάταγος ἦν τῶν ἀσπίδων. Pax 400 ἐλέησον αὐτῶν τὴν ὄπα. 155 f. χρυσοχάλινον πάταγον ψαλίων / διακινήσας. Nub. 319 ταῦτ' ἄρ' ἀκούσασ' αὐτῶν τὸ φθέγμ' ἡ ψυχή μου πεπότηται. Pax 234 f. καὶ γὰρ ὥσπερ ᾐσθόμην / καὐτὸς θυείας φθέγμα πολεμιστηρίας. Av. 204 f. οἱ δὲ νῷν τοῦ φθέγματος / ἐάνπερ ἐπακούσωσι θεύσονται δρόμῳ. 1197 f. δαίμονος πεδαρσίου / δίνης πτερωτὸς φθόγγος ἐξακούεται. δίνης with φθόγγος. Nub. 963 πρῶτον μὲν ἔδει παιδὸς φωνὴν γρύξαντος μηδὲν ἀκοῦσαι. Vesp. 572 f. ' εἰ μὲν χαίρεις ἀρνὸς φωνῇ, παιδὸς φωνὴν ἐλεήσαις· ' / εἰ δ' αὖ τοῖς χοιριδίοις χαίρω, θυγατρὸς φωνῇ με πιθέσθαι. Fr. 387 (verse 6) τρυγός τε φωνὴν εἰς λεκάνην ὠθουμένης. Thes. 146 f. τοῦ φθόνου μὲν τὸν ψόγον / ἤκουσα, *the censure arising from envy*. Eq. 1326 ὄψεσθε δέ· καὶ γὰρ ἀνοιγνυμένων ψόφος ἤδη τῶν προπυλαίων. Ran. 604 ὡς ἀκούω τῆς θύρας καὶ δὴ ψόφον.

5. In the following passages the genitive is used with nouns meaning *smoke, odor,* etc. Av. 1716 f. θυμιαμάτων δ' / αἶραι διαψαίρουσι πλεκτάνην καπνοῦ, *vapors from burnt-offerings*. . . . Ran. 313 f. δᾴδων γέ με / αὖρα τις εἰσέπνευσε μυστικωτάτη. Vesp. 145 Βδ. καπνός (sc. εἶ); φέρ' ἴδω ξύλου τίνος σύ. Φι. συκίνου. Av. 193 τῶν μηρίων τὴν κνῖσαν οὐ διαφρήσετε. Pax 753 διαβὰς βυρσῶν ὀσμὰς δεινάς.

6. In the following passages the genitive depends on nouns meaning *tracks* or *shadow*. Nub. 831 καὶ Χαιρεφῶν, ὃς οἶδε τὰ ψυλλῶν ἴχνη. Thes. 779 δέξασθε σμίλης ὀλκούς. Vesp. 191 Βδ. περὶ τοῦ μαχεῖ νῷν δῆτα; Φι. περὶ ὄνου σκιᾶς. Fr. 77 τὴν αὐτοῦ σκιὰν δέδοικεν. 192 περὶ τοῦ γὰρ ὑμῖν ὁ πόλεμος / νῦν ἐστι; περὶ ὄνου σκιᾶς.

7. The following examples of the genitive of origin are of miscellaneous character. Lys. 811 Ἐρινύων ἀπορρώξ, *a piece chipped off from a Fury*. Ach. 1001 f. ὃς δ' ἂν ἐκπίῃ / πρώτιστος, ἀσκὸν Κτησιφῶντος λήψεται, *a wine-skin* made from the belly of the glutton *Ctesiphon*. Pax 11 ἑτέραν ἑτέραν δός (sc. μᾶζαν κόπρου), παιδὸς ἡταιρηκότος. Nub. 338 ὄμβρους θ' ὑδάτων δροσερᾶν Νεφελᾶν. Νεφελᾶν is genitive of origin with ὑδάτων, ὑδάτων genitive of material with ὄμβρους. Ach. 415 δός μοι ῥάκιόν τι τοῦ παλαιοῦ δράματος. Ran. 1311 f. τέγγουσαι νοτίοις πτερῶν / ῥανίσι χρόα δροσιζόμεναι. πτερῶν depends on νοτίοις ῥανίσι. Merry translates *with drops sprayed from your feathers*.

E. *Predicative Genitive of Description.*

The genitive *γνώμης, κόμματος,* or *τρόπου* (always accompanied by a demonstrative pronoun or an adjective) serves to characterize the subject of the sentence. Some form of the copula *εἰμί* is used in every example except Vesp. 650 f. and 1002, where it is felt. Most of the constructions in this division are scarcely to be distinguished from the partitive constructions after *εἰμί, γίγνομαι,* etc. in Chapter VI. E 2 below, unless we cling to the original meaning of *τρόπος,* etc., *character,* in preference to the derived meaning *class.* Vesp. 650 f. *χαλεπὸν μὲν καὶ δεινῆς γνώμης καὶ μείζονος ἢ 'πὶ τρυγῳδοῖς / ἰάσασθαι νόσον ἀρχαίαν ἐν τῇ πόλει ἐντετοκυῖαν.* Plut. 862 *ἔοικε δ' εἶναι τοῦ πονηροῦ κόμματος.* 957 *ὅτι ἔστ' ἐκείνου τοῦ πονηροῦ κόμματος.* Vesp. 1002 *ἄκων γὰρ αὖτ' ἔδρασα κοὐ τοὐμοῦ τρόπου.* See the introductory remarks. Av. 109 Επ. *μῶν ἡλιαστά;* Ευ. *μᾶλλὰ θατέρου τρόπου.* Plut. 246 *ἐγὼ δὲ τούτου τοῦ τρόπου πώς εἰμ' ἀεί.*

CHAPTER VI

PARTITIVE GENITIVE

This chapter includes all types of genitive construction in which the notion is clearly partitive, but it does not include adnominal constructions in which the idea of whole and part is overshadowed by that of possession (I refer to the genitive with names of parts of the body, treated above in Chapter I. B). Examples of the genitive as the actual partitive object of a verb are given below in E of the present chapter, but the numerous uses with verbs of desiring, striving for, obtaining, ruling over, etc. are treated separately in Chapter VIII. because the partitive notion which originally gave rise to the use of the genitive case with these verbs was probably not present to the same extent as in the constructions in VI. E.

A. *Partitive Genitive with Pronouns.*

1. In the following passages the genitive depends on an interrogative pronoun. Nub. 685 f. Σω. *ἄρρενα δὲ ποῖα τῶν ὀνομάτων;* Στ. *μυρία. / Φιλόξενος Μιλησίας Ἀμυνίας.* Eq. 353 *ἐμοὶ γὰρ ἀντέθηκας ἀνθρώπων τίνα;* Nub. 502 *τῷ τῶν μαθητῶν ἐμφερὴς γενήσομαι;* 636 f. *ἄγε δὴ τί βούλει πρῶτα νυνὶ μανθάνειν / ὧν οὐκ ἐδιδάχθης πώποτ' οὐδέν;* 1048 f. *τῶν τοῦ Διὸς παίδων τίν' ἄνδρ' ἄριστον / ψυχὴν νομίζεις.* Vesp. 827 *τί τίς κακὸν δέδρακε τῶν ἐν τῳκίᾳ;* Both pronouns are interrogative, but only *τίς* governs the genitive here. Pax 877 *εἶεν, τίς ἐσθ' ὑμῶν δίκαιος, τίς ποτε;* 929 *τῷ δὴ δοκεῖ σοι δῆτα τῶν λοιπῶν;* *τῷ* is an instrumental dative depending on *ἱδρυτέον* in 923. 1052 *τίς ἡ θυσία ποθ' αὐτηὶ καὶ τῷ θεῶν;* Av. 997 *σὺ δ' εἴ τίς ἀνδρῶν;* 1176 *τίς τῶν θεῶν;* Lys. 313 *τίς ξυλλάβοιτ' ἂν τοῦ ξύλου τῶν ἐν Σάμῳ στρατηγῶν;* Thes. 104 *τίνι δαιμόνων ὁ κῶμος;* 389 *τί γὰρ οὗτος ἡμᾶς οὐκ ἐπισμῇ τῶν κακῶν;* Ran. 120 *φέρε δὴ τίν' αὐτῶν* (sc. *τῶν ὁδῶν*) *σοι φράσω πρώτην, τίνα;* 310 *τίν' αἰτιάσομαι θεῶν μ' ἀπολλύναι;* Eccl. 120 *τίς δ' ὦ μέλ' ἡμῶν οὐ λαλεῖν ἐπίσταται;* Fr. 198 (vs. 9) *τίς τοῦτο τῶν ξυνηγόρων τερατεύεται;* 206 *φέρ' ἴδω, τί σοι δῶ τῶν μύρων;* 698 *τίς ὄρεα βαθύκομα τάδ' ἐπέσυτο βροτῶν;* In the following passages the interrogative stands in a

subordinate clause; that is, it introduces an indirect question. Sometimes the clause may almost be regarded as relative rather than as interrogative (e. g., Nub. 1336, Pax 224 f.). Nub. 650 f. *ἐπαΐονθ' ὁποῖός ἐστι τῶν ῥυθμῶν / κατ' ἐνόπλιον, χὠποῖος αὖ κατὰ δάκτυλον.* Eq. 747 f. *ἵν' εἰδῇς ὁπότερος νῷν ἐστί σοι / εὐνούστερος.* 1207 f. *τί οὐ διακρίνεις Δῆμ' ὁπότερός ἐστι νῷν / ἀνὴρ ἀμείνων.* Nub. 949 ff. *νῦν δείξετον / . . . / 953 ὁπότερος αὐτοῖν λέγων / ἀμείνων φανήσεται.* 1096 *καὶ τῶν θεατῶν ὁπότεροι πλείους σκόπει.* 1336 f. *Φε. ἑλοῦ δ' ὁπότερον τοῖν λόγοιν βούλει λέγειν. / Στ. ποίοιν λόγοιν;* Ran. 668 f. *οὔ τοι μὰ τὴν Δήμητρα δύναμαί πω μαθεῖν / ὁπότερος ὑμῶν ἐστι θεός.* Pax 224 f. *κἄπειθ' ὁρᾷς / ὅσους ἄνωθεν ἐπεφόρησε τῶν λίθων.* Ach. 332 *εἶσομαι δ' ὑμῶν τάχ' ὅστις ἀνθράκων τι κήδεται.* Eq. 259 f. *τοὺς ὑπευθύνους σκοπῶν, / ὅστις αὐτῶν ὠμός ἐστιν ἢ πέπων ἢ μὴ πέπων.* 264 *καὶ σκοπεῖς γε τῶν πολιτῶν ὅστις ἐστὶν ἀμνοκῶν.* Nub. 658 f. *μανθάνειν, / τῶν τετραπόδων ἄττ' ἐστὶν ὀρθῶς ἄρρενα.* 681 f. *ἔτι δή γε περὶ τῶν ὀνομάτων μαθεῖν σε δεῖ, / ἄττ' ἄρρεν' ἐστίν, ἄττα δ' αὐτῶν θήλεα.* Vesp. 1170 f. *σκέψαι μ' ὅτῳ / μάλιστ' ἔοικα τὴν βάδισιν τῶν πλουσίων.* Pax 39 f. *χὤτου ποτ' ἐστὶ δαιμόνων ἡ προσβολὴ / οὐκ οἶδα.* Fr. 321 *ὅσ' ἦν περίεργ' αὐταῖσι τῶν φορημάτων.*

2. In a few passages the partitive genitive is governed by a demonstrative pronoun. Vesp. 1181 f. *ἐγῷδα τοίνυν τῶν γε πάνυ κατ' οἰκίαν* (sc. *λόγων*) */ ἐκεῖνον.* Ach. 810 *ἐγὼ γὰρ αὐτᾶν τάνδε μίαν ἀνειλόμαν.* The genitive depends rather on *τάνδε* than on *μίαν*. The dialect is Megarian. Vesp. 481 *τοῦτο γὰρ παρεμβαλοῦμεν τῶν τριχοινίκων ἐπῶν.* The genitive is in a predicative partitive relation to *τοῦτο*.

3. The genitive with indefinite pronouns and pronominal adjectives used substantively is extremely common. The pronouns differ considerably in character and are best treated in subsections.

With *ἄλλος*: Ach. 842 *οὐδ' ἄλλος ἀνθρώπων ὑποψωνῶν σε πημανεῖ τι.* Nub. 360 *οὐ γὰρ ἂν ἄλλῳ γ' ὑπακούσαιμεν τῶν νῦν μετεωροσοφιστῶν.* Fr. 582 *ἄλλαι δὲ κναμίζουσιν αὐτῶν.*

With *ἅπας*: Ran. 980 f. *Ἀθη- / ναίων ἅπας τις.* The genitive depends of course on *ἅπας*, not on *τις*. Fr. 164 †*φήμαις οὖν ἐγὼ*† *βροτῶν ἅπαντας ἐκλαπῆναι.* The verse is unintelligible though *βροτῶν* seems to belong with *ἅπαντας*. Bothe proposed the emendation *φήμη 'στιν ἐξ ᾧῶν βροτοὺς.*

For ἄτερος see ἕτερος.

With ἕκαστος: Vesp. 708 *τούτων εἴκοσιν ἄνδρας βόσκειν εἴ τις προσέταξεν ἑκάστῃ. τῶν πόλεων* is to be understood with *τούτων*. Lys. 1186 f. *κἄπειτα τὴν αὐτοῦ γυναῖχ' ὑμῶν λαβὼν / ἅπεισ' ἕκαστος.* Plut. 663 *ἡμῶν δ' ἕκαστος στιβάδα παρεκαττύετο.*

With ἑκάτερος: Thes. 11 *χωρὶς γὰρ αὐτοῖν ἑκατέρου 'στιν ἡ φύσις.* *αὐτοῖν* depends on *ἑκατέρου*, *ἑκατέρου* on *φύσις*. The language is highly poetic.

With ἕτερος: Ach. 117 f. *καὶ τοῖν μὲν εὐνούχοιν τὸν ἕτερον τουτονὶ . . .* Nub. 114 *τούτοιν τὸν ἕτερον τοῖν λόγοιν, τὸν ἥττονα.* 244 *ἀλλά με δίδαξον τὸν ἕτερον τοῖν σοῖν λόγοιν.* Vesp. 138 *οὐ περιδραμεῖται σφῷν ταχέως δεῦρ' ἄτερος;* (ἄτερος here for ὁ ἕτερος, not dialectic). 692 *καὶ κοινωνῶν τῶν ἀρχόντων ἑτέρῳ τινὶ τῶν μεθ' ἑαυτοῦ.* 1508 *προσέρχεται γὰρ ἕτερος αὖ τῶν Καρκίνου.* Pax 940 f. *ἕτερον δ' ἑτέρῳ / τούτων κατὰ καιρὸν ἀπαντᾷ.* Ran. 1397 *ἀλλ' ἕτερον αὖ ζήτει τι τῶν βαρυστάθμων.* Eccl. 151 f. *ἐβουλόμην μὲν ἂν ἕτερον τῶν ἡθάδων / λέγειν τὰ βέλτιστα.*

With μηδείς, μηδέν: Ach. 609 *τωνδὶ δὲ μηδένα* (sc. *μισθοφορεῖν*). Eq. 1262 f. *ὥσθ' ὁμολογεῖν σε μηδέν' ἀνθρώπων ἐμοῦ / ἰδεῖν ἀμείνω.* Nub. 1284 *εἰ μηδὲν οἶσθα τῶν μετεώρων πραγμάτων.* Vesp. 750 *μή μοι τούτων μηδὲν ὑπισχνοῦ.* Pax 986 *τούτων σὺ ποίει μηδὲν ἔθ' ἡμᾶς.* Lys. 49 f. *ὥστε τῶν νῦν μηδένα / ἀνδρῶν ἐπ' ἀλλήλοισιν αἴρεσθαι δόρυ.* Thes. 843 *διδόναι μηδέν' ἀνθρώπων τόκον.* Ran. 13 f. *εἴπερ ποιήσω μηδὲν ὧνπερ Φρύνιχος / εἴωθε ποιεῖν.* Eccl. 294 ff. *σαυτῷ προσέχων ὅπως / μηδὲν παραχορδιεῖς / ὧν δεῖ σ' ἀποδεῖξαι.* 588 *μή νυν πρότερον μηδεὶς ὑμῶν ἀντείπῃ μηδ' ὑποκρούσῃ.* Plut. 91 *ἵνα μὴ διαγιγνώσκοιμι τούτων μηδένα.*

With μόνος: Ach. 290 ff. *ὅστις ἡμῶν μόνος / σπεισάμενος εἶτα δύνα- / σαι πρὸς ἔμ' ἀποβλέπειν.* 794 *οὐ χοῖρος Ἀφροδίτᾳ; μόνᾳ γα δαιμόνων.* The dialect is Megarian. Nub. 578 *δαιμόνων ἡμῖν μόναις οὐ θύετ' οὐδὲ σπένδετε.* 804 ff. *ἆρ' αἰσθάνει πλεῖστα / δι' ἡμᾶς ἀγάθ' αὐτίχ' / ἕξων μόνας θεῶν;* Vesp. 392 *κἀβουλήθης μόνος ἡρώων παρὰ τὸν κλάοντα καθῆσθαι.* Pax 129 f. *ἐν τοῖσιν Αἰσώπου λόγοις ἐξηυρέθη / μόνος πετεινῶν ἐς θεοὺς ἀφιγμένος.* 739 *τοὺς ἀντιπάλους μόνος ἀνθρώπων κατέπαυσεν.* Av. 486 f. *διὰ ταῦτ' ἄρ' ἔχων καὶ νῦν ὥσπερ βασιλεὺς ὁ μέγας διαβάσκει / ἐπὶ τῆς κεφαλῆς τὴν κυρβασίαν τῶν ὀρνίθων μόνος ὀρθήν.* 1546 *μόνον θεῶν γὰρ διὰ σ' ἀπανθρακίζομεν.* Lys. 145 *ὦ φιλτάτη σὺ καὶ μόνη τούτων γυνή.* Thes. 732 *μόνην γυναικῶν αἰτιῶ τὴν μητέρα.* Ran. 1392 *'μόνος θεῶν γὰρ Θάνατος οὐ δώρων ἐρᾷ.'* Eccl. 1132 f. *ὅστις πολιτῶν πλεῖον ἢ τρισμυρίων / ὄντων τὸ πλῆθος οὐ δεδείπνηκας μόνος.*

With ὁ μέν . . . ὁ δέ: Ach. 974 f. ὧν (sc. χρημάτων) τὰ μὲν ἐν οἰκίᾳ / χρήσιμα, τὰ δ' αὖ πρέπει χλιαρὰ κατεσθίειν. Vesp. 1108 ff. οἱ μὲν ἡμῶν οὔπερ ἄρχων, οἱ δὲ παρὰ τοὺς ἕνδεκα, / οἱ δ' ἐν ᾠδείῳ δικάζουσ', οἱ δὲ πρὸς τοῖς τειχίοις / ξυμβεβυσμένοι πυκνόν. Pax 1180 f. τοὺς μὲν ἐγγράφοντες ἡμῶν τοὺς δ' ἄνω τε καὶ κάτω / ἐξαλείφοντες δὶς ἢ τρίς. Lys. 17 ff. ἡ μὲν γὰρ ἡμῶν περὶ τὸν ἄνδρ' ἐκύπτασεν, / ἡ δ' οἰκέτην ἤγειρεν, ἡ δὲ παιδίον / κατέκλινεν, ἡ δ' ἔλουσεν, ἡ δ' ἐψώμισεν. Plut. 162 ὁ μὲν γὰρ ἡμῶν σκυτοτομεῖ καθήμενος. Properly the genitive depends not only on ὁ μέν in 162, but also on ἕτερος and ὁ δέ in 163 and on ὁ δέ repeated eight times from 164 through 168.

With ὁτιοῦν: Vesp. 598 σὺ δὲ τὸν πατέρ' οὐδ' ὁτιοῦν τούτων τὸν σαυτοῦ πώποτ' ἔδρασας.

With οὐδείς, οὐδεμία, οὐδέν: Ach. 560 f. νὴ τὸν Ποσειδῶ καὶ λέγει γ' ἅπερ λέγει / δίκαια πάντα κοὐδὲν αὐτῶν ψεύδεται. Eq. 231 f. αὐτὸν οὐδεὶς ἤθελεν / τῶν σκευοποιῶν εἰκάσαι. 569 f. οὐ γὰρ οὐδεὶς πώποτ' αὐτῶν τοὺς ἐναντίους ἰδὼν / ἠρίθμησεν. 573 f. καὶ στρατηγὸς οὐδ' ἂν εἷς / τῶν πρὸ τοῦ σίτησιν ᾔτησ' ἐρόμενος Κλεαίνετον. 776 οὐ φροντίζων τῶν ἰδιωτῶν οὐδενός. 816 ἀφελών τ' οὐδὲν τῶν ἀρχαίων. Nub. 636 f. ἄγε δὴ τί βούλει πρῶτα νυνὶ μανθάνειν / ὧν οὐκ ἐδιδάχθης πώποτ' οὐδέν; ὧν seems to depend both on τί and on οὐδέν. 655 f. οὐ γὰρ ᾠζυρὲ / τούτων ἐπιθυμῶ μανθάνειν οὐδέν. 835 f. ὧν . . . / ἀπεκείρατ' οὐδεὶς πώποτ' οὐδ' ἠλείψατο. 916 f. διὰ σὲ δὲ φοιτᾶν / οὐδεὶς ἐθέλει τῶν μειρακίων. Vesp. 561 ἔνδον τούτων ὧν ἂν φάσκω πάντων οὐδὲν πεποίηκα. 587 καὶ ταῦτ' ἀνυπεύθυνοι δρῶμεν, τῶν δ' ἄλλων οὐδεμί' ἀρχή. ἀρχῶν is to be understood with τῶν ἄλλων. 678 f. σοὶ δ' ὧν ἄρχεις . . . / οὐδεὶς οὐδὲ σκορόδου κεφαλὴν τοῖς ἐψητοῖσι δίδωσιν. ὧν depends on the verb ἄρχεις as well as on the pronoun οὐδείς. 888 ff. τὸν δῆμον ᾐσθόμεσθά σου / φιλοῦντος ὡς οὐδεὶς ἀνὴρ / τῶν γε νεωτέρων. 1223 ἄληθες; ὡς οὐδεὶς Διακρίων δέξεται. Διακρίων is probably genitive depending on οὐδείς, though Van Leeuwen regards the verse as corrupt and obscure and suggests that Διακρίων may possibly be taken as nominative singular. Pax 964 f. τούτων ὅσοιπέρ εἰσι τῶν θεωμένων / οὐκ ἔστιν οὐδεὶς ὅστις οὐ κριθὴν ἔχει. Av. 520 ὤμνυ τ' οὐδεὶς τότ' ἂν ἀνθρώπων θεόν, ἀλλ' ὄρνιθας ἅπαντες. 595 ὥστ' ἀπολεῖται τῶν ναυκλήρων οὐδείς. 847 οὐδὲν γὰρ ἄνευ σοῦ τῶνδ' ἃ λέγω πεπράξεται. 1516 f. θύει γὰρ οὐδεὶς οὐδὲν ἀνθρώπων ἔτι / θεοῖσιν. Lys. 58 ἀλλ' οὐδὲ Παράλων οὐδεμία γυνὴ πάρα. 1043 f. οὐ παρασκευαζόμεσθα τῶν πολιτῶν οὐδέν' ὧν- / δρες φλαῦρον εἰπεῖν οὐδὲ ἕν. Thes. 549 f. μίαν γὰρ οὐκ ἂν εἴποις / τῶν νῦν γυναικῶν Πηνελόπην, Φαίρας δ'

ἀπαξαπάσας. 807 καὶ Στρατονίκην ὑμῶν οὐδεὶς οὐδ' ἐγχειρεῖ πολεμίζειν. Ran. 68 κοὐδείς γέ μ' ἂν πείσειεν ἀνθρώπων. 1414 οὐδὲν ἄρα πράξεις ὧνπερ ἦλθες οὕνεκα; Eccl. 417 πλευρῖτις ἡμῶν οὐδέν' ἂν λάβοι ποτέ. Plut. 137 ὅτι οὐδ' ἂν εἷς θύσειεν ἀνθρώπων ἔτι. 511 f. οὔτε τέχνην ἂν τῶν ἀνθρώπων οὔτ' ἂν σοφίαν μελετῶν / οὐδείς. 571 ἀλλ' οὐ ψεύδει τούτων γ' οὐδέν, καίπερ σφόδρα βάσκανος οὖσα. 870 μὰ Δί' οὐ μὲν οὖν ἔσθ' ὑγιὲς ὑμῶν οὐδενός.

With πᾶς: Vesp. 623 πᾶς τίς φησιν τῶν παριόντων. The genitive depends on πᾶς, not on τις.

With τις, τι: Ach. 151 f. κάκιστ' ἀπολοίμην, εἴ τι τούτων πείθομαι / ὧν εἶπας. 329 f. μῶν ἔχει του παιδίον / τῶν παρόντων ἔνδον εἴρξας; 405 ὑπάκουσον, εἴπερ πώποτ' ἀνθρώπων τινί. 541 φέρ' εἰ Λακεδαιμονίων τις ἐκπλεύσας. . . . 613 εἶδέν τις ὑμῶν τἀκβάταν' ἢ τοὺς Χάονας; 897 ἀλλ' εἴ τι πωλεῖς τῶνδε τῶν ἄλλων λέγε. Eq. 31 θεῶν ἰόντε προσπεσεῖν του πρὸς βρέτας. 53 ὅ τι ἄν τις ἡμῶν σκευάσῃ. 261 κἄν τιν' αὐτῶν γνῷς ἀπράγμον' ὄντα καὶ κεχηνότα. 423 εἰ δ' οὖν ἴδοι τις αὐτῶν. 507 εἰ μέν τις ἀνὴρ τῶν ἀρχαίων κωμῳδοδιδάσκαλος. 694 f. εἴ τι τῶν αὐτῶν ἐμοὶ / ψευδῶν ἐνείη. 786 μῶν ἔκγονος εἶ τῶν Ἀρμοδίου τις ἐκείνων; τῶν . . . ἐκείνων depends on τις. Nub. 348 f. κᾆτ' ἦν μὲν ἴδωσι κομήτην / ἄγριόν τινα τῶν λασίων τούτων. 695 ἐκφρόντισόν τι τῶν σεαυτοῦ πραγμάτων. 743 κἂν ἀπορῇς τι τῶν νοημάτων. 969 εἰ δέ τις αὐτῶν βωμολοχεύσαιτο. 1214 εἶτ' ἄνδρα τῶν αὑτοῦ τι χρὴ προϊέναι; 1260 f. οὔτι που / τῶν Καρκίνου τις δαιμόνων ἐφθέγξατο; 1365 τῶν Αἰσχύλου λέξαι τί μοι. 1369 f. σὺ δ' ἀλλὰ τούτων / λέξον τι τῶν νεωτέρων. 1491 f. κἀγώ τιν' αὐτῶν τήμερον δοῦναι δίκην / ἐμοὶ ποιήσω. Vesp. 693 ἦν τίς τι διδῷ τῶν φευγόντων. 705 ἐπὶ τῶν ἐχθρῶν τιν' ἐπιρρύξας. 733 σοὶ δὲ νῦν τις θεῶν παρὼν ἐμφανὴς. 1071 εἴ τις ὑμῶν ὦ θεαταὶ τὴν ἐμὴν ἰδὼν φύσιν. 1214 ἔπειτ' ἐπαίνεσόν τι τῶν χαλκωμάτων. 1258 ff. λόγον ἔλεξας αὐτὸς ἀστεῖόν τινα, / Αἰσωπικὸν γέλοιον ἢ Συβαριτικόν, / ὧν ἔμαθες ἐν τῷ συμποσίῳ. 1327 f. κλαύσεταί τις τῶν ὄπισθεν / ἐπακολουθούντων ἐμοί. Pax 20 ὑμῶν δέ γ' εἴ τις οἶδ' ἐμοὶ κατειπάτω. 43 οὐκοῦν ἂν ἤδη τῶν θεατῶν τις λέγοι. 118 ἔστι τι τῶνδ' ἐτύμως; εἶπ' ὦ πάτερ, εἴ τι φιλεῖς με. 277 f. ἀλλ' εἴ τις ὑμῶν ἐν Σαμοθρᾴκῃ τυγχάνει / μεμνημένος. 839 f. ἀπὸ δείπνου τινὲς / τῶν πλουσίων οὗτοι βαδίζουσ' ἀστέρων. 1151 εἴ τι μὴ 'ξήνεγκεν αὐτῶν ἡ γαλῆ τῆς ἐσπέρας. 1298 ἀσπίδι μὲν Σαΐων τις ἀγάλλεται (part of the famous passage from Archilochus; fr. 6 Diehl). Av. 129 f. ἐπὶ τὴν θύραν μου πρῴ τις ἐλθὼν τῶν φίλων / λέγοι ταδί. 229 ἴτω τις ὧδε τῶν ἐμῶν ὁμοπτέρων. 596 προερεῖ τις ἀεὶ τῶν ὀρνίθων. 753 f. εἰ μετ'

ὀρνίθων τις ὑμῶν ὦ θεαταὶ βούλεται / διαπλέκειν. 760 τις ὑμῶν. 786 ὑμῶν τῶν θεατῶν εἴ τις ἦν ὑπόπτερος. 790 εἴ τε Πατροκλείδης τις ὑμῶν τυγχάνει χεζητιῶν. 793 εἴ τε μοιχεύων τις ὑμῶν ἐστιν ὅστις τυγχάνει. 1073 ἦν ἀποκτείνῃ τις ὑμῶν Διαγόραν τὸν Μήλιον. 1074 f. ἤν τε τῶν τυράννων τίς τινα / τῶν τεθνηκότων ἀποκτείνῃ. τῶν τυράννων . . . τῶν τεθνηκότων depends on τινα. 1077 ἢν ἀποκτείνῃ τις ὑμῶν Φιλοκράτη τὸν Στρούθιον. 1084 f. κεἴ τις ὄρνιθας τρέφει / εἰργμένους ὑμῶν ἐν αὐλῇ, φράζομεν μεθιέναι. 1172 f. τῶν γὰρ θεῶν τις ἄρτι τῶν παρὰ τοῦ Διὸς / διὰ τῶν πυλῶν εἰσέπτετο. 1194 f. μή σε λάθῃ θεῶν / τις ταύτῃ περῶν. 1260 f. οὔκουν ἐτέρωσε πετομένη / καταιθαλώσεις τῶν νεωτέρων τινά; 1266 ff. μηδέ γέ τιν' ἱερόθυ- / τον ἀνὰ δάπεδον ἔτι / τῇδε βροτῶν θεοῖσι πέμπειν καπνόν. τινα governs βροτῶν and is subject of the infinitive; ἱερόθυτον καπνόν is its object. 1313 f. ταχὺ δὴ πολυάνορα τάνδε πόλιν / καλεῖ τις ἀνθρώπων. 1490 f. εἰ γὰρ ἐντύχοι τις ἥρῳ / τῶν βροτῶν νύκτωρ Ὀρέστῃ. The genitive depends on τις. 1496 f. τῶν θεῶν ὁρᾷς τινα / ἐμοῦ κατόπιν ἐνταῦθα; 1618 f. ἐάν τις ἀνθρώπων ἱερεῖόν τῳ θεῶν / εὐξάμενος. ἀνθρώπων with τις, θεῶν with τῳ. Lys. 446 παύσω τιν' ὑμῶν τῆσδ' ἐγὼ τῆς ἐξόδου. 620 f. τῶν Λακώνων τινὲς / δεῦρο συνεληλυθότες / . . . 672 εἰ γὰρ ἐνδώσει τις ἡμῶν ταῖσδε. . . . 727 ἤδη γοῦν τις αὐτῶν ἔρχεται. 837 γιγνώσκει τις ὑμῶν; 1093 f. ὅπως / τῶν Ἑρμοκοπιδῶν μή τις ὑμᾶς ὄψεται. 1201 f. εἰ μή / τις ὑμῶν ὀξύτερον ἐμοῦ βλέπει. 1203 εἰ δέ τῳ μὴ σῖτος ὑμῶν ἔστι. Thes. 679 αὐτῶν ὅταν ληφθῇ τις ἀνόσιόν τι δρῶν. 808 τῶν πέρυσίν τις βουλευτής. 832 ἡμῶν εἰ τέκοι τις ἄνδρα χρηστὸν τῇ πόλει. 854 ἕως ἂν τῶν πρυτάνεών τις φανῇ. Ran. 1 εἴπω τι τῶν εἰωθότων ὦ δέσποτα; 17 ὅταν τι τούτων τῶν σοφισμάτων ἴδω. 167 f. μίσθωσαί τινα / τῶν ἐκφερομένων. 613 f. εἰ πώποτ' ἦλθον δεῦρ', ἐθέλω τεθνηκέναι, / ἢ 'κλεψα τῶν σῶν ἄξιόν τι καὶ τριχός. 1129 τούτων ἔχεις ψέγειν τι; 1374 f. εἴ τις / ἔλεγέ μοι τῶν ἐπιτυχόντων. Eccl. 479 ἄρ' ἔστι τῶν ἀνδρῶν τις ἡμῖν ὅστις ἐπακολουθεῖ; 506 πρίν τιν' ἀνθρώπων ἰδεῖν. 777 οἴσειν δοκεῖς τιν' ὅστις αὐτῶν νοῦν ἔχει; 784 ἔα με τῶν προὔργου τι δρᾶν. 881 f. πῶς ἂν περι-λάβοιμ' αὐτῶν τινὰ / παριόντα; 883 μελύδριον εὑροῦσαί τι τῶν Ἰωνικῶν. 1023 f. τί δ' ἦν ἀφαιρῆταί μ' ἀνὴρ τῶν δημοτῶν / ἢ τῶν φίλων ἐλθών τις; It seems best to take ἀνήρ and τις as a single expression governing both genitives, though the word-order might lead us to believe that δημοτῶν depended on ἀνήρ and φίλων on τις. The sense is practically the same whichever way we construe the passage. 1141 f. καὶ τῶν θεατῶν εἴ τις εὔνους τυγχάνει, / καὶ τῶν κριτῶν εἰ μή τις ἑτέρωσε βλέπει. Plut. 228 τῶν ἔνδοθέν τις. 623 τι τῶν προὔργου ποιεῖν. 826 δῆλον ὅτι

τῶν χρηστῶν τις, ὡς ἔοικας, εἶ. 964 *τῶν ἔνδοθεν καλέσω τινά.* 1135 *εἴ του δέει γ' ὧν δυνατός εἰμί σ' ὠφελεῖν.* Fr. 184 *ἤδη τις ὑμῶν εἶδεν Εὐρύβατον Δία;*

4. In the following passages the genitive depends on a relative pronoun introducing a clause. Eq. 1108 f. *ὁπότερος ἂν σφῷν νῦν με μᾶλλον εὖ ποιῇ, / τούτῳ παραδώσω τῆς πυκνὸς τὰς ἡνίας.* Ran. 637 ff. *χὠπότερόν γ' ἂν νῷν ἴδῃς / κλαύσαντα πρότερον ἢ προτιμήσαντά τι / τυπτόμενον, εἶναι τοῦτον ἡγοῦ μὴ θεόν.* Eq. 1139 f. *τούτων ὃς ἂν ᾖ παχύς, / θύσας ἐπιδειπνεῖς.* Av. 563 f. *προσνείμασθαι δὲ πρεπόντως / τοῖσι θεοῖσιν τῶν ὀρνίθων ὃς ἂν ἁρμόττῃ καθ' ἕκαστον.* 1115 *ὑμῶν ὃς ἂν μὴ μῆν' ἔχῃ.* Ran. 727 f. *τῶν πολιτῶν θ' οὓς μὲν ἴσμεν εὐγενεῖς καὶ σώφρονας / ἄνδρας ὄντας.* 1446 f. *εἰ τῶν πολιτῶν οἵσι νῦν πιστεύομεν, / τούτοις ἀπιστήσαιμεν, οἷς δ' οὐ χρώμεθα, / τούτοισι χρησαίμεσθ', ἴσως σωθεῖμεν ἄν.* Pax 479 *ὅσοι γ' αὐτῶν ἔχονται τοῦ ξύλου.* Av. 238 f. *ὅσα θ' ὑμῶν κατὰ κήπους ἐπὶ κισ- / σοῦ κλάδεσι νομὸν ἔχει.* Eccl. 112 *λέγουσι γὰρ καὶ τῶν νεανίσκων ὅσοι / πλεῖστα σποδοῦνται, δεινοτάτους εἶναι λέγειν.* The subject of *λέγουσι* is indefinite. Eq. 228 *καὶ τῶν θεατῶν ὅστις ἐστὶ δεξιός.* Vesp. 264 *τῶν καρπίμων ἅττα μή 'στι πρῷα.* 689 *ὅστις ἂν ὑμῶν / ὕστερος ἔλθῃ τοῦ σημείου, τὸ τριώβολον οὐ κομιεῖται.* 1120 f. *ἀλλ' ἐμοὶ δοκεῖ τὸ λοιπὸν τῶν πολιτῶν ἔμβραχυ / ὅστις ἂν μὴ 'χῃ τὸ κέντρον, μὴ φέρειν τριώβολον.* Pax 1133 f. *ἐκκέας τῶν ξύλων ἅττ' ἂν ᾖ / δανότατα.* 1203 f. *ἀλλ' ὦ Τρυγαῖε τῶν δρεπάνων τε λάμβανε / καὶ τῶνδ' ὅ τι βούλει προῖκα.* Lys. 1209 ff. *ὅστις οὖν βούλεται / τῶν πενήτων ἴτω / εἰς ἐμοῦ.* Eccl. 601 f. *πῶς οὖν ὅστις μὴ κέκτηται γῆν ἡμῶν, ἀργύριον δὲ / καὶ Δαρεικοὺς ἀφανῆ πλοῦτον;*

5. In the following passages the genitive depends on an adverb of time, place, or manner. Since most of these adverbs are really fossilized case-forms of pronominal stems, the partitive relation is quite similar to that in expressions where the genitive depends on an interrogative, demonstrative, indefinite, or relative pronoun.

Where the adverb is local: Av. 1665 *ἐὰν δὲ παῖδες μὴ ὦσι γνήσιοι, τοῖς ἐγγυτάτω γένους μετεῖναι τῶν χρημάτων.* *γένους* depends on *ἐγγυτάτω*. The passage is quoted from a law dealing with inheritance. Ran. 117 f. *φράζε τῶν ὁδῶν / ὅπῃ τάχιστ' ἀφιξόμεθ' εἰς Ἅιδου κάτω.* Ach. 207 *εἴ τις οἶδ' ὅποι τέτραπται γῆς ὁ τὰς σπονδὰς φέρων.* Av. 9 *ἀλλ' οὐδ' ὅπου γῆς ἐσμὲν οἶδ' ἔγωγ' ἔτι.* 1702 ff. *κἀπὸ τῶν ἐγγλωττογαστό- / ρων ἐκείνων τῶν Φιλίππων / πανταχοῦ τῆς Ἀττικῆς ἡ / γλῶττα χωρὶς τέμνεται.* Pax

198 Τρ. ποῖ γῆς; Ερ. ἰδοὺ γῆς. Ran. 48 ποῖ γῆς ἀπεδήμεις; 85 ποῖ γῆς ὁ τλήμων (sc. ἀποίχεται); Plut. 605 εἶμι δὲ ποῖ γῆς; Vesp. 192 πονηρὸς εἶ πόρρω τέχνης καὶ παράβολος. Av. 393 f. ἐτεὸν ἦν δ' ἄρ' ἀποθάνωμεν, / κατορυχθησόμεσθα ποῦ γῆς; Nub. 138 τηλοῦ γὰρ οἰκῶ τῶν ἀγρῶν.

Where the adverb is temporal: Eccl. 740 f. πολλάκις ἀναστήσασά μ' εἰς ἐκκλησίαν / ἀωρὶ νυκτῶν διὰ τὸν ὄρθριον νόμον. Fr. 569 (verse 7) ὥστ' οὐκ ἔτ' οὐδεὶς οἶδ' ὁπηνίκ' ἐστὶ τοὐνιαυτοῦ. Av. 1498 πηνίκ' ἐστὶν ἄρα τῆς ἡμέρας; Eq. 250 καὶ γὰρ οὗτος ἦν πανοῦργος πολλάκις τῆς ἡμέρας. Eccl. 290 f. ὁ θεσμοθέτης, ὃς ἂν μὴ πρῲ πάνυ τοῦ κνέφους / ἥκῃ κεκονιμένος. Pax 1170 f. κᾆτα γίγνομαι παχὺς / τηνικαῦτα τοῦ θέρους.

Where the adverb is one of manner: Lys. 1125 αὐτὴ δ' ἐμαυτῆς οὐ κακῶς γνώμης ἔχω. γνώμης depends on κακῶς (see Kühner-Gerth I., p. 382 f.), but ἐμαυτῆς is more difficult. If it depends as a possessive on γνώμης, it should be preceded by τῆς. Perhaps we may construe it with οὐ κακῶς ἔχω, taking as a parallel Herodotus I., 102 ἑωυτῶν εὖ ἥκοντες.

6. There are two passages containing the partitive genitive with the phrases ἐς βαθύ and ἐς τοσοῦτον, making a construction similar in character to that in 5 above. Nub. 513 f. προήκων / ἐς βαθὺ τῆς ἡλικίας, *in late life*. 832 f. σὺ δ' ἐς τοσοῦτον τῶν μανιῶν ἐλήλυθας / ὥστ' ἀνδράσιν πείθει χολῶσιν; *Have you reached such a degree of madness . . .?*

B. *Partitive Genitive with Adjectives and Participles.*

In this division the word in the genitive case stands for a class of persons or objects, and the adjective signifies one or more individuals of the class which are distinguished by the particular quality expressed by the adjective, or which (in the case of participles) perform or suffer the action expressed by the verb from which the participle is derived. Adjectives like πολλοί and the pronominal adjectives ἄλλος, ἕτερος, οὐδείς, πᾶς, etc., which do not qualify individual members of a class, but express quantity, totality and similar ideas, have of course no place in the present division.

1. In the following passages the genitive depends on some qualifying adjective in the positive degree. The adjective is accompanied by the article except in the exclamatory phrases ὦ δαιμόνι' ἀνδρῶν (or ἀνθρώπων) and ὦ σχέτλι' ἀνδρῶν. Plut. 495 ὡς τοὺς ἀγαθοὺς

τῶν ἀνθρώπων βαδιεῖται κοὐκ ἀπολείψει. Vesp. 1040 ἐπὶ τοῖσιν ἀπράγμοσιν ὑμῶν. Ran. 1031 ὡς ὠφέλιμοι τῶν ποιητῶν οἱ γενναῖοι γεγένηνται. Av. 1638 ὦ δαιμόνι' ἀνθρώπων Πόσειδον ποῖ φέρει; Ran. 835 ὦ δαιμόνι' ἀνδρῶν μὴ μεγάλα λίαν λέγε. 1227 ὦ δαιμόνι' ἀνδρῶν ἀποπρίω τὴν λήκυθον. Eccl. 564 ὦ δαιμόνι' ἀνδρῶν τὴν γυναῖκ' ἔα λέγειν. 784 ὦ δαιμόνι' ἀνδρῶν ἔα με τῶν προὔργου τι δρᾶν. Nub. 527 ἀλλ' οὐδ' ὡς ὑμῶν ποθ' ἑκὼν προδώσω τοὺς δεξιούς. Eq. 227 καὶ τῶν πολιτῶν οἱ καλοί τε κἀγαθοί. I have alphabetized the passage here because καλοί τε κἀγαθοί is to be felt as a single expression. Ran. 718 ff. πολλάκις γ' ἡμῖν ἔδοξεν ἡ πόλις πεπονθέναι / ταὐτὸν ἥς τε τῶν πολιτῶν τοὺς καλούς τε κἀγαθοὺς / ἥς τε τἀρχαῖον νόμισμα καὶ τὸ καινὸν χρυσίον. Eq. 326 ἀμέλγεις τῶν ξένων τοὺς καρπίμους. Pax 639 τῶν δὲ συμμάχων ἔσειον τοὺς παχεῖς καὶ πλουσίους. Plut. 597 τοὺς δὲ πένητας τῶν ἀνθρώπων (sc. φησι) ἁρπάζειν πρὶν καταθεῖναι. Lys. 818 ἐκεῖνος ὑμῶν ἀντεμίσει / τοὺς πονηροὺς ἄνδρας ἀεί. Ran. 548 τοῦ χοροῦ τοὺς προσθίους, *the front members of the row* (*of teeth*). Av. 616 ff. τοῖς δ' αὖ σεμνοῖς / τῶν ὀρνίθων δένδρον ἐλάας / ὃ νεὼς ἔσται. Ran. 1049 καὶ τί βλάπτουσ' ὦ σχέτλι' ἀνδρῶν τὴν πόλιν ἁμαὶ Σθενέβοιαι; Plut. 490 ὅτι τοὺς χρηστοὺς τῶν ἀνθρώπων εὖ πράττειν ἐστὶ δίκαιον.

2. Of the partitive genitive governed by an adjective in the comparative degree only one example can be quoted: Eq. 518 f. ὑμᾶς τε πάλαι διαγιγνώσκων ἐπετείους τὴν φύσιν ὄντας / καὶ τοὺς προτέρους τῶν ποιητῶν ἅμα τῷ γήρᾳ προδιδόντας.

3. The passages in which the genitive depends on a superlative form are very numerous. The superlative may be derived from an adverb as well as from an adjective, and the passages require a division into sub-sections. The examples are arranged in the alphabetical order of the superlative forms themselves and not of the positive forms of the words from which they are made.

a) In the following examples the construction is the normal one, in which the noun in the genitive signifies a class of persons or objects and the superlative the member of that class which possesses in the highest degree the quality designated by the adjective. Ran. 1187 'εἶτ' ἐγένετ' αὖθις ἀθλιώτατος βροτῶν.' Vesp. 1200 ἐκεῖν' ἐκεῖν' ἀνδρειότατόν γε τῶν ἐμῶν (sc. ἔργων). Lys. 1108 χαῖρ' ὦ πασῶν ἀνδρειοτάτη. Eq. 457 ψυχήν τ' ἄριστε πάντων. 873 f. κρίνω σ' ὅσων ἐγὼδα περὶ τὸν δῆμον ἄνδρ' ἄριστον / εὐνούστατόν τε τῇ πόλει καὶ τοῖσι

δακτύλοισιν. Nub. 430 τῶν Ἑλλήνων εἶναί με λέγειν ἑκατὸν σταδίοισιν ἄριστον. Vesp. 954 μὰ Δί' ἀλλ' ἄριστός ἐστι τῶν νυνὶ κυνῶν. Pax 736 f. ὅστις ἄριστος / κωμῳδοδιδάσκαλος ἀνθρώπων καὶ κλεινότατος γεγένηται. Eccl. 995 τὸν τῶν γραφέων ἄριστον. Av. 1573 πάντων βαρβαρώτατον θεῶν. Ach. 948 ἀλλ' ὦ ξένων βέλτιστε. Vesp. 233 ὦ Στρυμόδωρε Κονθυλεῦ, βέλτιστε συνδικαστῶν. See the discussion in b) below. Pax 772 f. μάφαίρει / γενναιοτάτου τῶν ποιητῶν. Ach. 286 ὤχαρνέων γεραίτατοι. Ran. 486 ὦ δειλότατε θεῶν σὺ κἀνθρώπων. Plut. 123 ἄληθες ὦ δειλότατε πάντων δαιμόνων; Vesp. 908 f. δεινότατα γὰρ / ἔργων δέδρακε. Av. 514 ὃ δὲ δεινότατόν γ' ἐστὶν ἁπάντων. Lys. 339 δεινότατ' ἀπειλοῦντας ἐπῶν (sc. ἄνδρας ἔρρειν ἤκουσα). Plut. 445 f. δεινότατον ἔργον παρὰ πολὺ / ἔργων ἁπάντων ἐργασόμεθα. 1112 f. δεινότατα πάντων πραγμάτων / εἴργασθε. Eq. 753 οἴκοι μὲν ἀνδρῶν ἐστι δεξιώτατος. Vesp. 146 δριμύτατος καπνῶν. 277 f. ἦ μὴν πολὺ δριμύτατός γ' / ἦν τῶν παρ' ἡμῖν. Eq. 873 f. (εὐνούστατος). See above under ἄριστος. Pax 602 ὦ θεῶν εὐνούστατε. Vesp. 605 ὃ δέ γ' ἥδιστον τούτων ἐστὶν πάντων. Fr. 23 ὅστις φακῆν ἥδιστον ὄψων λοιδορεῖς. Eccl. 765 f. ἠλιθιώτατος μὲν οὖν / ἁπαξαπάντων. Eq. 581 ff. ὦ πολιοῦχε Παλλάς, ὦ / τῆς ἱερωτάτης ἁπα- / σῶν . . . / . . . / . . . μεδέουσα χώρας. Av. 366 ὦ πάντων κάκιστα θηρίων. Lys. 955 τῆς καλλίστης πασῶν ψευσθείς. Ran. 722 ff. ἀλλὰ καλλίστοις ἁπάντων, ὡς δοκεῖ, νομισμάτων / . . . / 725 χρώμεθ' οὐδέν. Pax 736 f. (κλεινότατος). See above under ἄριστος. Plut. 26 f. τῶν ἐμῶν γὰρ οἰκετῶν / πιστότατον ἡγοῦμαί σε καὶ κλεπτίστατον. Eq. 30 f. κράτιστα τοίνυν τῶν παρόντων ἐστὶ νῷν / θεῶν ἰόντε προσπεσεῖν του πρὸς βρέτας. Plut. 230 σὺ δ' ὦ κράτιστε Πλοῦτε πάντων δαιμόνων. Ran. 1269 κύδιστ' Ἀχαιῶν Ἀτρέως / πολυκοίρανε μάνθανέ μου παῖ. Pax 392 ff. ἀλλὰ χάρισ' ὦ φιλαν- / θρωπότατε καὶ μεγαλο- / δωρότατε δαιμόνων. Eq. 838 μέγιστος Ἑλλήνων ἔσει. Pax 307 f. ἐς τὸ φῶς ἀνελκύσαι / τὴν θεῶν πασῶν μεγίστην καὶ φιλαμπελωτάτην. 622 κἀνέπειθον τῶν Λακώνων τοὺς μεγίστους χρήμασιν. Fr. 320 (vs. 9) τὰ μέγιστα δ' οὐκ εἴρηκα τούτων. Pax. 184 ὦ μιαρῶν μιαρώτατε. Ran. 1472 ὦ μιαρώτατ' ἀνθρώπων. Plut. 78 f. ὦ μιαρώτατε / ἀνδρῶν ἁπάντων. Pax 662 ἴθ' ὦ γυναικῶν μισοπορπακιστάτη. Vesp. 922 f. μή νυν ἀφῆτέ γ' αὐτόν, ὡς ὄντ' αὖ πολὺ / κυνῶν ἁπάντων ἄνδρα μονοφαγίστατον. Eq. 611 ὦ φίλτατ' ἀνδρῶν καὶ νεανικώτατε. Vesp. 1299 f. οὐ γὰρ ὁ γέρων ἀτηρότατον ἄρ' ἦν κακὸν / καὶ τῶν ξυνόντων πολὺ παροινικώτατος; See the discussion in b) below. Plut. 26 f. (πιστότατον). See under κλεπτίστατος above. Thes. 1022 f. ἄνοικτος ὅς μ' ἔδησε τὸν / πολυστονώτατον βροτῶν. Ran. 710 ff. ὁ πονηρότατος

βαλανεὺς ὁπόσοι / κρατοῦσι κυκησιτέφρου / ψευδολίτρου κονίας / καὶ Κιμωλίας γῆς. No partitive genitive is expressed, but a genitive antecedent of *ὁπόσοι* must be understood. Ach. 883 *πρέσβειρα πεντήκοντα Κωπάδων κορᾶν. πρέσβειρα* is superlative in sense though not in form. Av. 702 f. *ὧδε μέν ἐσμεν / πολὺ πρεσβύτατοι πάντων μακάρων.* Lys. 1110 *οἱ πρῶτοι τῶν Ἑλλήνων.* Pax 428 *ὦ θεῶν σοφώτατε.* Fr. 595 *λάβραξ ὁ πάντων ἰχθύων σοφώτατος.* Plut. 684 *ταλάντατ' ἀνδρῶν οὐκ ἐδεδοίκεις τὸν θεόν;* 1060 *ταλάντατ' ἀνδρῶν οὐχ ὑγιαίνειν μοι δοκεῖς.* Vesp. 1303 *τούτων ἁπάντων ἦν ὑβριστότατος μακρῷ.* Av. 1764 f. *ὦ / δαιμόνων ὑπέρτατε.* Fr. 442 *τῶν λαμπαδηφόρων τε πλεί- / στων αἰτίαν / τοῖς ὑστάτοις πλατειῶν.* Construe *τῶν λαμπαδηφόρων* with *τοῖς ὑστάτοις, πλατειῶν* with *αἰτίαν,* which is the adjective and probably agrees with *Πενίαν* understood, if Meineke's comment is correct. The relation between the genitive and the superlative is quite similar to that in the passages quoted below in c), but since in the present example there is no participle with *ὑστάτοις* I have included it in a). *πλατειῶν* (sc. *χειρῶν*) refers to blows given with the flat of the hand. Pax 308 (*φιλαμπελωτάτην*). See above under *μέγιστος.* 392 ff. (*φιλανθρωπότατε*). See above under *μεγαλοδωρότατος.* Ach. 326 *ἀνταποκτενῶ γὰρ ὑμῶν τῶν φίλων τοὺς φιλτάτους. τῶν φίλων* is partitive with *τοὺς φιλτάτους. ὑμῶν* is possessive with *τῶν φίλων.* Eq. 611 (*φίλτατε*). See above under *νεανικώτατος.* 1335 *ὦ φίλτατ' ἀνδρῶν ἐλθὲ δεῦρ' Ἀγοράκριτε.* Nub. 110 f. *ἴθ' ἀντιβολῶ σ' ὦ φίλτατ' ἀνθρώπων ἐμοὶ / ἐλθὼν διδάσκου.* Av. 206 *ὦ φίλτατ' ὀρνίθων σὺ μή νυν ἔσταθι.* 627 *ὦ φίλτατ' ἐμοὶ πολὺ πρεσβυτῶν ἐξ ἐχθίστου μεταπίπτων. πρεσβυτῶν* may depend on *ἐχθίστου* as well as on *φίλτατε,* but it is probably to be felt as more closely dependent on *φίλτατε,* because of its position. 677 f. *ὦ φίλτατον ὀρνέων / πάντων.* Plut. 788 *ὦ φίλτατ' ἀνδρῶν καὶ σὺ καὶ σὺ χαίρετε.* Eq. 515 f. *νομίζων / κωμῳδοδιδασκαλίαν εἶναι χαλεπώτατον ἔργον ἁπάντων.* Eccl. 615 f. *πῶς οὖν οὐ πάντες ἴασιν / ἐπὶ τὴν ὡραιοτάτην αὐτῶν.*

b) Several passages show an illogical construction in which the person signified by the superlative adjective is not really a member of the group represented by the partitive genitive, but is merely associated *with* it. Ran. 763 f. *τὸν ἄριστον ὄντα τῶν ἑαυτοῦ συντέχνων / σίτησιν αὐτὸν ἐν πρυτανείῳ λαμβάνειν.* Plut. 631 *τί δ' ἔστιν ὦ βέλτιστε τῶν σαυτοῦ φίλων;* See Kühner-Gerth. I., pp. 23 f. for a full treatment of the construction. In addition to the two passages just

quoted there are two others which may with some probability but not with certainty be assigned to the class now under consideration. In Vesp. 233 *ὦ Στρυμόδωρε Κονθυλεῦ, βέλτιστε συνδικαστῶν,* if we interpret *συνδικαστῶν of your fellow-dicasts,* the construction is illogical, but if we interpret it *of my fellow-dicasts,* the construction is the normal one illustrated above in a). In 1299 f. *οὐ γὰρ ὁ γέρων ἀτηρότατον ἄρ' ἦν κακὸν / καὶ τῶν ξυνόντων πολὺ παροινικώτατος;* the construction is illogical if the sense is *most drunken of his companions,* but normal if it is *most drunken of the company.*

c) In the following passages *πρῶτος, τελευταῖος,* and *ὕστατος* are used in agreement with substantives but they signify that the person or thing under discussion was the first (or last) of the group to perform or suffer the action expressed by the verb. The superlative here is consequently predicative, not attributive. Eq. 6 f. *κάκιστα δῆθ' οὗτός γε πρῶτος Παφλαγόνων / αὐταῖς διαβολαῖς* (sc. *ἀπόλοιτο*). Rogers takes *πρῶτος Παφλαγόνων* to mean *the chief of the Paphlagonians,* but I prefer the interpretation of van Leeuwen, who understands it *may he perish before all other Paphlagonians.* Nub. 368 *ἀλλὰ τίς ὕει; τουτὶ γὰρ ἔμοιγ' ἀπόφηναι πρῶτον ἁπάντων. πρῶτον* might be regarded as an adverb, but there is nothing to prevent it from being construed in a predicative relation to *τουτί.* Vesp. 830 f. *ἄνευ δρυφάκτου τὴν δίκην μέλλεις καλεῖν, / ὃ πρῶτον ἡμῖν τῶν ἱερῶν ἐφαίνετο;* Av. 472 *ὃς ἔφασκε λέγων κορυδὸν πάντων πρώτην ὄρνιθα γενέσθαι.* Thes. 628 f. *σὺ δ' εἰπέ μοι / ὅ τι πρῶτον ἡμῖν τῶν ἱερῶν ἐδείκνυτο.* Ran. 1004 f. *ἀλλ' ὦ πρῶτος τῶν Ἑλλήνων πυργώσας ῥήματα σεμνὰ / καὶ κοσμήσας τραγικὸν λῆρον.* Eccl. 730 f. *χώρει σὺ δεῦρο κιναχύρα καλὴ καλῶς / τῶν χρημάτων θύραζε πρώτη τῶν ἐμῶν.* Vesp. 754 f. *κἀπισταίην ἐπὶ τοῖς κημοῖς / ψηφιζομένων ὁ τελευταῖος.* Eccl. 43 ff. *Γλύκη κατώμοσεν / τὴν ὑστάτην ἥκουσαν οἴνου τρεῖς χοᾶς / ἡμῶν ἀποτείσειν κἀρεβίνθων χοίνικα. ἡμῶν* with *τὴν ὑστάτην ἥκουσαν.* 1136 *νὴ τὴν Ἀφροδίτην πολύ γ' ἁπάντων ὕστατος* (sc. *ἔρχει ἐπὶ τὸ δεῖπνον*). In Vesp. 268 f. *οὐ μὴν πρὸ τοῦ γ' ἐφολκὸς ἦν, ἀλλὰ πρῶτος ἡμῶν / ἡγεῖτο* we have apparently a double construction in which *ἡμῶν* depends on the verb as well as on *πρῶτος.* Either *ἡγεῖτο* or *πρῶτος* with some simple verb of motion might alone have been sufficient.

d) The following passages show adverbial phrases in which the partitive *πάντων* is governed by one of the superlatives *ἥκιστα, μάλιστα,* or *πρῶτον.* Plut. 440 Χρ. *οὐ παραμενεῖς;* Βλ. *ἥκιστα πάντων.* Av.

1530 f. Πι. *ἐντεῦθεν ἄρα τοὐπιτριβείης ἐγένετο*; / Πρ. *μάλιστα πάντων.* Eccl. 767 f. Αν^{β}. *τὸ ταττόμενον γὰρ δεῖ ποιεῖν τὸν σώφρονα*; / Αν^{α}. *μάλιστα πάντων.* Pax 754 *καὶ πρῶτον μὲν μάχομαι πάντων αὐτῷ τῷ καρχαρόδοντι.* Plut. 522 *ἀλλ' οὐδ' ἔσται πρῶτον ἁπάντων οὐδεὶς οὐδ' ἀνδραποδιστής.* 716 f. *πρῶτον δὲ πάντων τῷ* Νεοκλείδῃ *φάρμακον / καταπλαστὸν ἐνεχείρησε τρίβειν.* Fr. 560 *εἰκὸς δή που πρῶτον ἁπάντων / ἴφυα φῦναι / καὶ τὰς κραναὰς ἀκαλήφας.*

e) In Nub. 463 f. the superlative is in agreement with the direct object of a verb whose subject is a member of the class signified by the genitive noun depending on the superlative: *ζηλωτότατον βίον ἀν- / θρώπων διάξεις.* The same relation exists in Ran. 1252 ff. *φροντίζειν γὰρ ἔγωγ' ἔχω, / τίν' ἄρα μέμψιν ἐποίσει / ἀνδρὶ τῷ πολὺ πλεῖστα δὴ / καὶ κάλλιστα μέλη ποιή- / σαντι τῶν μέχρι νυνί.*

f) In the following passages the genitive depends on a superlative adverb, and one member of the group is singled out as performing or suffering the action of the verb more in the manner indicated by the particular adverb than any other member of its group. Ran. 1160 f. *οὐ δῆτα τοῦτό γ' ὦ κατεστωμυλμένε / ἄνθρωπε ταὔτ' ἔστ', ἀλλ' ἄριστ' ἐπῶν ἔχον.* *ἄριστα* is of course taken with *ἔχον.* Av. 1222 f. *δικαιότατ' ἂν ληφθεῖσα πασῶν Ἰρίδων / ἀπέθανες, εἰ τῆς ἀξίας ἐτύγχανες.* Nub. 1132 f. *εἶθ' ἦν ἐγὼ μάλιστα πασῶν ἡμερῶν / δέδοικα καὶ πέφρικα καὶ βδελύττομαι.* 577 f. *πλεῖστα γὰρ θεῶν ἁπάντων ὠφελούσαις τὴν πόλιν, / δαιμόνων ἡμῖν μόναις οὐ θύετ' οὐδὲ σπένδετε.* 577 contains the construction in question here. *δαιμόνων* depends on *μόναις.* Plut. 507 f. *ἀλλ' ὦ πάντων ῥᾳστ' ἀνθρώπων ἀναπεισθέντ' οὐχ ὑγιαίνειν / δύο πρεσβύτα.* Nub. 522 *καὶ ταύτην σοφώτατ' ἔχειν τῶν ἐμῶν κωμῳδιῶν.*

g) There are several passages in which the partitive genitive with certain nouns forms a construction quite similar to that with the superlative. Eccl. 720 *ἵνα τῶν νέων ἔχωσιν αὗται τὰς ἀκμάς,* in order that these (the decent women) may have the flower of the youth. Ach. 508 *τοὺς γὰρ μετοίκους ἄχυρα τῶν ἀστῶν λέγω.* Vesp. 1510 f. *ὁ πινοτήρης οὗτός ἐστι τοῦ γένους, / ὁ σμικρότατος.* The reference is to a small crab that lived inside the shell of the pinna, and was the smallest of all the crab kind.

4. In the following passages the genitive depends on a substantive participle accompanied by the article. Eccl. 195 f. *τῶν δὲ ῥητόρων / ὁ τοῦτ' ἀναπείσας εὐθὺς ἀποδρὰς ᾤχετο.* Ran. 1532 f.

Κλεοφῶν δὲ μαχέσθω / κἄλλος ὁ βουλόμενος τούτων πατρίοις ἐν ἀρούραις. Plut. 928 f. καὶ μὴν προσελθέτω πρὸς ἔμ' ὑμῶν ἐνθαδὶ / ὁ βουλόμενος. 829 f. ἐγὼ γὰρ ἱκανὴν οὐσίαν παρὰ τοῦ πατρὸς / λαβὼν ἐπήρκουν τοῖς δεομένοις τῶν φίλων. Vesp. 1051 ff. ἀλλὰ τὸ λοιπὸν τῶν ποιητῶν / ὦ δαιμόνιοι τοὺς ζητοῦντας / καινόν τι λέγειν κἀξευρίσκειν / στέργετε μᾶλλον καὶ θεραπεύετε. Plut. 585 ἀνεκήρυττεν τῶν ἀσκητῶν τοὺς νικῶντας. 1185 οὔκουν τὰ νομιζόμενα σὺ τούτων λαμβάνεις; Av. 1312 ἐγὼ δ' ἐκείνων τοὺς προσιόντας δέξομαι. With these participial constructions should be compared the passages in A 4 above, where the partitive genitive depends on a pronoun introducing a relative clause.

C. Genitive of the Whole and Part in the narrower sense. In A and B the logical relation was that of *a group of individual persons or objects* from which certain *individual members* were singled out. Here in C it is that of *a unified whole* from which a certain *part* is singled out.

1. In the following passages the genitive depends on some noun signifying a *part, share, fragment,* etc. Pax 787 ff. ἀλλὰ νόμιζε πάντας (sc. τὸν Καρκίνον καὶ τοὺς παῖδας) / ὄρτυγας οἰκογενεῖς / γυλιαύχενας ὀρχηστὰς / ναννοφυεῖς σφυράδων / ἀποκνίσματα μηχανοδίφας. (σφυράδων with ἀποκνίσματα). There is a latent objective relation in this passage because of the verbal nature of ἀποκνίσματα. Fr. 160 ἄλλος δ' εἰσέφερε πλεκτῷ κανισκίῳ / ἄρτων περίλοιπα θρύμματα. The first verse is unmetrical and doubtless corrupt, but the second has every appearance of being sound. Ach. 423 ποίας ποθ' ἁνὴρ λακίδας αἰτεῖται πέπλων; The existence of a partitive relation between λακίδας and πέπλων seems reasonably clear. Vesp. 972 τούτων μεταιτεῖ τὸ μέρος. Av. 622 ff. εὐξόμεθ' αὐτοῖς / ἀνατείνοντες τὼ χεῖρ' ἀγαθῶν / διδόναι τι μέρος. 1388 f. τῶν διθυράμβων γὰρ τὰ λαμπρὰ γίγνεται / ἀέρια. Understand μέρη. Lys. 355 καὶ μὴν μέρος γ' ἡμῶν ὁρᾶτ' οὔπω τὸ μυριοστόν. The women (ἡμεῖς) are of course really individuals, but μέρος gives us the right to classify the passage here, regarding the band of women as a whole from which a part is taken. Thes. 1070 f. τί ποτ' Ἀνδρομέδα περίαλλα κακῶν / μέρος ἐξέλαχον —; περίαλλα is an adverb. Ran. 331 ff. θρασεῖ δ' ἐγκατακρούων / ποδὶ τὰν ἀκόλαστον / φιλοπαίγμονα τιμάν, / χαρίτων πλεῖστον ἔχουσαν / μέρος. 1120 f. ὅπως τὸ πρῶτον τῆς τραγῳδίας μέρος / πρώτιστον . . . βασανιῶ. Plut. 225 f. ὅπως ἂν ἴσον ἕκαστος ἐνταυθοῖ παρὼν / ἡμῖν μετάσχῃ τοῦδε τοῦ Πλούτου

μέρος. Thes. 151 f. αὐτίκα γυναικεῖ' ἢν ποιῇ τις δράματα, / μετουσίαν δεῖ τῶν τρόπων το σῶμ' ἔχειν. Ran. 446 παίζοντες οἷς μετουσία θεοφιλοῦς ἑορτῆς. The antecendent of οἷς is the logical subject to be understood with παίζοντες. Pax 1105 ἔγχει δὴ κἀμοὶ καὶ σπλάγχνων μοῖραν ὄρεξον. Thes. 555 μὰ Δί' οὐδέπω τὴν μυριοστὴν μοῖραν ὧν ποιοῦμεν. The accusative is the object of ἐξέχεα to be understood from ἐξέχεας in 554, used in the sense of *reveal, betray*. Fr. 366 πεντελίθοισί θ' ὁμοῦ λεκάνης παραθραύμασι. Nub. 338 f. κατέπινον / κεστρᾶν τεμάχη μεγαλᾶν ἀγαθᾶν. Eq. 1179 καὶ χόλικος ἠνύστρου τε καὶ γαστρὸς τόμον. 1190 λαβέ νυν πλακοῦντος πίονος παρ' ἐμοῦ τόμον. Somewhat similar are Av. 245 f. ὅσα τ' εὐδρόσους / γῆς τόπους ἔχετε, and Lys. 286 ff. ἀλλ' αὐτὸ γάρ μοι τῆς ὁδοῦ / λοιπόν ἐστι χωρίον / τὸ πρὸς πόλιν, where τῆς ὁδοῦ depends probably on αὐτὸ χωρίον.

2. In the following passages the genitive depends on various indefinite pronouns (in Eq. 985 ff. a demonstrative) or on certain adjectives, especially superlatives, but the notion here is of a *part* taken from the *whole* and not of *individuals* taken from a *group* as in the various sections of A and B. Although it is not necessary to assume an ellipse, nevertheless the sense of μέρος is present. In consequence of the wide difference in meaning of the words on which the genitive depends, it seems best to divide this section into sub-sections.

a) With the demonstrative τόδε: Eq. 985 ff. ἀλλὰ καὶ τόδ' ἔγωγε θαυ- / μάζω τῆς ὑομουσίας / αὐτοῦ, *but I wonder at this thing in his swinish taste also.*

b) With μηδέν and οὐδέν: Plut. 588 βουλόμενος τούτου μηδὲν δαπανᾶσθαι. Ran. 1045 μὰ Δί' οὐ γὰρ ἐπῆν τῆς Ἀφροδίτης οὐδέν σοι. Eccl. 93 f. ἰδού γέ σε ξαίνουσαν, ἢν τοῦ σώματος / οὐδὲν παραφῆναι τοῖς καθημένοις ἔδει.

c) With τι: Ach. 1021 μέτρησον εἰρήνης τί μοι. Eq. 846 ἕως ἂν ᾖ τῶν ἀσπίδων τῶν ἐκ Πύλου τι λοιπόν. Nub. 725 ὑπὸ τῶν κόρεων εἴ μού τι περιλειφθήσεται. Vesp. 7 κατὰ τοῖν κόραιν ὕπνου τι καταχεῖται γλυκύ. 486 οὐδέποτέ γ', οὐχ ἕως ἄν τί μου λοιπὸν ᾖ. The genitive probably belongs more closely with τι than with λοιπόν. Av. 1303 (sc. ὅπου) πτεροῦ τι καὶ σμικρὸν προσῆν. Ran. 339 ἤν τι καὶ χορδῆς λάβῃς. Plut. 333 f. δῆλος δ' ἐστὶν ὅτι τοῦ πράγματος / ἀκήκοέν τι.

d) With τὸ (sc. μὲν μέρος) . . . τὸ δὲ (sc. μέρος): Fr. 488 (verses

4 f.) *ὅταν γὰρ ἱστῇς, τοῦ ταλάντου τὸ ῥέπον / κάτω βαδίζει, τὸ δὲ κενὸν πρὸς τὸν Δία.*

e) With the relative *ὅ*: Vesp. 235 f. *πάρεσθ' ὃ δὴ λοιπόν γ' ἔτ' ἐστίν, ἀππαπαῖ, παπαιάξ, / ἥβης ἐκείνης.*

f) With *μικρόν*: Eq. 1222 *σοὶ μὲν προσεδίδου μικρὸν ὧν ἐλάμβανεν.* Vesp. 878 *ἀντὶ σιραίου μέλιτος μικρὸν τῷ θυμιδίῳ παραμείξας.*

g) With superlatives: Lys. 715 *βινητιῶμεν, ᾗ βράχιστον τοῦ λόγου.* The genitive might be taken with *ᾗ* (compare A 5 above), but on the ground of its position it seems better to take it with *βράχιστον*. The expression is highly poetic and difficult to subject to an exact grammatical analysis. Ran. 1494 f. *τά τε μέγιστα παραλιπόντα / τῆς τραγῳδικῆς τέχνης. παραλιπόντα* is in agreement with the accusative subject (understood) of *λαλεῖν* in 1492. 425 *κάστὶν τὰ πρῶτα τῆς ἐκεῖ μοχθηρίας.*

3. In the following passages the genitive depends on a noun signifying some *particular* part of the whole. The construction is, then, very similar to that in which the *possessive* genitive depends on a noun signifying some part of the body (compare Chapter I. B), but in the present section the idea of whole and part predominates over that of possession. Vesp. 672 *σὺ δὲ τῆς ἀρχῆς ἀγαπᾷς τῆς σῆς τοὺς ἀργελόφους περιτρώγων.* Ach. 528 *κἀντεῦθεν ἀρχὴ τοῦ πολέμου κατερράγη.* If any objective notion exists in this construction (*ἄρχει τις τοῦ πολέμου*), it is very slight, and it seems most natural to regard *ἡ ἀρχή*, together with *ἡ τελευτή*, as component parts of a whole. 820 f. *τοῦτ' ἐκεῖν', ἵκει πάλιν / ὅθενπερ ἀρχὰ τῶν κακῶν ἁμῖν ἔφυ.* Vesp. 77 *οὔκ, ἀλλὰ φιλο μέν ἐστιν ἀρχὴ τοῦ κακοῦ.* That is, *φιλο* is the beginning of the name of Philocleon's disease. 1484 ff. *Φι. καὶ δὴ γὰρ / σχήματος ἀρχὴ — / Ξα. μᾶλλον δέ γ' ἴσως μανίας ἀρχή. / Φι. πλευρὰν λυγίσαντος ὑπὸ ῥώμης.* Thes. 52 *δρυόχους τιθέναι δράματος ἀρχάς.* Fr. 81 *ἀρχὴν πολέμου μετὰ Πεισάνδρου πορίσειεν.* The objective notion is stronger here than in most of the passages in this section. Av. 1715 *ἐς βάθος κύκλου* = to the heights of heaven. Ran. 666 *γλαυκᾶς . . . ἁλὸς ἐν βένθεσιν.* 862 *τἄπη, τὰ μέλη, τὰ νεῦρα τῆς τραγῳδίας.* 1181 *τῶν σῶν προλόγων . . . τῶν ἐπῶν.* Ach. 858 f. *πλεῖν ᾗ τριάκονθ' ἡμέρας / τοῦ μηνὸς ἑκάστου.* Nub. 626 *τοῦ βίου τὰς ἡμέρας.* Ran. 862 (*μέλη*). See above under *ἔπη*. Vesp. 1374 *τί δὲ τὸ μέλαν τοῦτ' ἐστὶν αὐτῆς τοὖν μέσῳ;* Thes. 375 f. *ἐκκλησίαν ποιεῖν ἔωθεν τῇ μέσῃ / τῶν Θεσμοφορίων, on the middle day of the Thesmorphia.* Ran. 862

(*νεῦρα*). See above under *ἔπος*. Av. 1153 f. *τὰ ξύλινα τοῦ τείχους τίνες / ἀπηργάσαντο*; Lys. 294 *μή μ' ἀποσβεσθὲν λάθῃ πρὸς τῇ τελευτῇ τῆς ὁδοῦ*. Av. 705 *πρὸς τέρμασιν ὥρας*.

4. In the following passages the genitive depends on an ordinal numeral (or *ἥμισυ*) used substantively to signify a fraction. The examples are arranged not in the alphabetical order but in the numerical order of the governing words. Lys. 115 f. *ἐγὼ δέ γ' ἂν κἂν ὡσπερεὶ ψῆτταν δοκῶ / δοῦναι ἂν ἐμαυτῆς παρατεμοῦσα θἥμισυ*. 132 *ἔφησθα σαυτῆς κἂν παρατεμεῖν θἥμισυ*. Vesp. 664 *οὐδ' ἡ δεκάτη τῶν προσιόντων ἡμῖν ἄρ' ἐγίγνεθ' ὁ μισθός*. Eccl. 1006 f. *ἀλλ' οὐκ ἀνάγκη μοὐστίν, εἰ μὴ τῶν ἐμῶν / τὴν πεντακοσιοστὴν κατέθηκας τῇ πόλει*. The passage is rather obscure, though it is clear that the allusion is to some tax of one fiftieth. Tyrwhitt changed *ἐμῶν* to *ἑτῶν*, which is, of course, a reference to the woman's age, and improves the sense. Observe also Lys. 355 in Section 1 above. In this example the ordinal *μυριοστόν* is accompanied by *μέρος*, and the genitive should be taken with the whole expression *μέρος τὸ μυριοστόν*. In Thes. 80 *ἐπεὶ τρίτη 'στὶ Θεσμοφορίων ἡ μέση*, the word *τρίτη* is an ordinal but is not used to indicate a fraction. It stands for *ἡ τρίτη ἡμέρα*, and *ἡ μέση* is in apposition.

D. In the following sections the genitives depend on various expressions of quantity—numerals, names of measures, words signifying classes or groups, etc.

1. Here the genitive depends on a cardinal numeral. The passages are arranged in the *numerical* order of the governing words. Eq. 439 *βούλει τῶν ταλάντων ἓν λαβὼν σιωπᾶν*; 1045 *ἓν οὐκ ἀναδιδάσκει σε τῶν λογίων ἑκών*. 1301 *καὶ μίαν λέξαι τιν' αὐτῶν* (sc. *τῶν τριήρων*). The genitive probably depends more closely on *μίαν* than on *τινα*. Vesp. 1165 *πάνυ μισολάκων αὐτοῦ 'στιν εἷς τῶν δακτύλων*. Av. 587 *λέγε δή μοι τῶν ἀγαθῶν ἕν*. Fr. 267 *ἐγὼ γάρ, εἴ τί σ' ἠδίκηκ' ἐθέλω δίκην / δοῦναι πρόδικον ἐν τῶν φίλων τῶν σῶν ἑνί, at the decision of one of your friends*. On this use of *ἐν* compare Soph. Ant. 459, Eur. Hipp. 1320. 490 *τοῦτον τὸν ἄνδρ' ἢ βιβλίον διέφθορεν / ἢ Πρόδικος ἢ τῶν ἀδολεσχῶν εἷς γέ τις*. *εἷς* is made emphatic by *γε*, and governs the genitive more closely than *τις* does. Vesp. 362 ff. *τὼ δὲ δύ' αὐτῶν* (sc. *τῶν ὁπλιτῶν*) *ἐπὶ ταῖσι θύραις / ὥσπερ με γαλῆν κρέα κλέψασαν / τηροῦσιν ἔχοντ' ὀβελίσκους*. Ran. 1410 *ἐγὼ δὲ δύ' ἔπη τῶν ἐμῶν ἐρῶ μόνον*.

95 *τοὺς τρεῖς ξυνέχων τῶν δακτύλων ἀνίσταται.* Pax 1153 *ὧν* (sc. *τῶν λαγῴων*) *ἔνεγκ' ὦ παῖ τρί' ἡμῖν.* Eq. 1303 f. *φασὶν αἰτεῖσθαί τιν' ἡμῶν ἑκατὸν ἐς Καρχηδόνα / ἄνδρα μοχθηρὸν πολίτην ὀξίνην Ὑπέρβολον.* *ἡμῶν* with *ἑκατόν*, the object of *αἰτεῖσθαι*. *τινα* together with the words in 1304 forms the subject. Vesp. 709 *δύο μυριάδ' ἂν τῶν δημοτικῶν ἔζων ἔν πᾶσι λαγῴοις, 20,000 good republicans would be now living in absolute—dishes of hare . . .* (Starkie).

2. In the following passages the genitive depends on *πολλοί* (singular in only two passages, Pax 166 f. and Plut. 694) or on *συχνός*. In Pax 166 f. and Plut. 694, and in Ach. 350 f. the relation is that of a part of the mass to the whole mass; in the other passages that of many individuals (in Eccl. 450 of the majority, *πολλούς* being accompanied by the article) to the whole group. Eq. 512 *ἃ δὲ θαυμάζειν ὑμῶν φησιν πολλοὺς αὐτῷ προσιόντας.* The relative *ἅ* is the object of *θαυμάζειν* and is explained by *τούτου* in 514. *ὑμῶν* depends on *πολλούς*, the subject of *θαυμάζειν*. Vesp. 199 *ὥθει σὺ πολλοὺς τῶν λίθων πρὸς τὴν θύραν.* 1262 *μαθητέον τἄρ' ἐστὶ πολλοὺς τῶν λόγων.* Pax 166 f. *οὐ κατορύξεις / κἀπιφορήσεις τῆς γῆς πολλήν;* 1195 f. *ἔπειτ' ἐπιφόρει τοὺς ἀμύλους καὶ τὰς κίχλας / καὶ τῶν λαγῴων πολλὰ καὶ τοὺς κολλάβους.* Lys. 1152 *πολλοὺς μὲν ἄνδρας Θετταλῶν ἀπώλεσαν.* Thes. 814 f. *ἀλλ' ἡμεῖς ἂν πολλοὺς τούτων / ἀποδείξαιμεν ταῦτα ποιοῦντας.* Eccl. 450 *ἡμῶν δὲ τοὺς πολλοὺς ἔφασκε τοῦτο δρᾶν.* Plut. 502 *πολλοὶ μὲν γὰρ τῶν ἀνθρώπων ὄντες πλουτοῦσι πονηροί.* 694 *κἀγὼ τότ' ἤδη τῆς ἀθάρης πολλὴν ἔφλων.* Fr. 186 † *ἐνίοτε* † *πολλαὶ τῶν ἀλεκτρυόνων βίᾳ / ὑπηνέμια τίκτουσιν ᾠὰ πολλάκις.* Ach. 350 f. *ὑπὸ τοῦ δέους δὲ τῆς μαρίλης μοι συχνὴν / ὁ λάρκος ἐνετίλησεν ὥσπερ σηπία.*

3. In the following the genitive depends on some collective noun, which signifies a *herd, tribe, class, generation, series,* etc. Av. 591 *ἀγέλη μία κιχλῶν.* Fr. 156 *ἄρ' ἔνδον ἀνδρῶν κεστρέων ἀποικία*; The verbal notion in *ἀποικία* is not to be considered here. Plut. 537 *φθειρῶν τ' ἀριθμὸν καὶ κωνώπων καὶ ψυλλῶν οὐδὲ λέγω σοι.* Av. 609 *οὐκ οἶσθ' ὅτι πέντ' ἀνδρῶν γενεὰς ζώει λακέρυζα κορώνη;* 685 *ἄγε δὴ φύσιν ἄνδρες ἀμαυρόβιοι, φύλλων γενεᾷ προσόμοιοι.* The different meanings of *γενεά* in 609 and 685 must be observed: in 609 it means *generation,* in 685 *race.* 1063 f. *κτείνων παμφύλων γένναν / θηρῶν.* The *θῆρες* here are insects. Vesp. 223 f. *τὸ γένος ἤν τις ὀργίσῃ / τὸ τῶν γερόντων.* Av. 162 *ἦ μέγ' ἐνορῶ βούλευμ' ἐν ὀρνίθων γένει.* 232 *σπερμολόγων τε γένη.* 700 *πρότερον δ' οὐκ ἦν γένος ἀθανάτων, πρὶν Ἔρως ξυνέμειξεν ἅπαντα.*

701 f. *γένετ' οὐρανὸς ὠκεανός τε / καὶ γῆ πάντων τε θεῶν μακάρων γένος ἄφθιτον.* 1695 f. *πανοῦργον ἐγ- / γλωττογαστόρων γένος.* 1707 *ὦ τρισμακάριον πτηνὸν ὀρνίθων γένος.* 1726 f. *μεγάλαι μεγάλαι κατέχουσι τύχαι / γένος ὀρνίθων.* Thes. 46 *πτηνῶν τε γένη κατακοιμάσθω.* 312 f. *δεχόμεθα καὶ θεῶν γένος / λιτόμεθα.* 960 f. *ἅμα δὲ καὶ γένος Ὀλυμπίων θεῶν / μέλπε καὶ γέραιρε.* With these passages containing *γένος* may be compared those in Chapter I. B 6, where *γένος* has reference to *character* or *quality*. Ach. 153 *καὶ νῦν ὅπερ μαχιμώτατον Θρᾳκῶν ἔθνος.* Lys. 353 *ἑσμὸς γυναικῶν οὐτοσὶ θύραισιν αὖ βοηθεῖ.* Thes. 40 f. *ἐπιδημεῖ γὰρ / θίασος Μουσῶν ἔνδον μελάθρων.* Ran. 156 f. (sc. *ὄψει*) *θιάσους εὐδαίμονας / ἀνδρῶν γυναικῶν.* Fr. 217 *εἰ μὴ δικῶν τε γυργάθους ψηφισμάτων τε θωμοὺς / φέροντες. ψηφισμάτων . . . θωμούς* is the phrase in question. Ran. 384 *ἑτέραν ὕμνων ἰδέαν.* Plut. 536 *καὶ παιδαρίων ὑποπεινώντων καὶ γραϊδίων κολοσυρτόν.* Av. 589 *γλαυκῶν λόχος εἶς . . . καὶ κερχνῆδων.* Lys. 453 f. *τέτταρες λόχοι / μαχίμων γυναικῶν ἔνδον ἐξωπλισμένων.* Ran. 93 *χελιδόνων μουσεῖα.* The expression is used of inferior tragedians living at the time, and means *choirs* or *music-schools of swallows* (Merry). Av. 578 f. *στρούθων νέφος ἀρθὲν / καὶ σπερμολόγων.* Lys. 646 f. *κἀκανηφόρουν ποτ' οὖσα / παῖς καλὴ 'χουσ' ἰσχάδων ὁρμαθόν.* Ran. 914 f. *ὁ δὲ χορός γ' ἤρειδεν ὁρμαθοὺς ἂν / μελῶν ἐφεξῆς τέτταρας ξυνεχῶς ἄν.* Plut. 764 ff. *νὴ τὴν Ἑκάτην κἀγὼ δ' ἀναδῆσαι βούλομαι / εὐαγγέλιά σε κριβανωτῶν ὁρμαθῷ / τοιαῦτ' ἀπαγγείλαντα.* Ach. 995 ff. *πρῶτα μὲν ἂν ἀμπελίδος ὄρχον ἐλάσαι μακρόν, / εἶτα . . . / καὶ τὸ τρίτον ἡμερίδος ὄρχον.* The singular forms *ἀμπελίδος* and *ἡμερίδος* are here used collectively in place of the plural. Compare Thuc. IV. 90, 2 and 100, 3. Vesp. 540 f. *οὐκέτι πρεσβυτῶν ὄχλος / χρήσιμος ἔστ' οὐδ' ἀκαρῆ.* Ran. 219 *χωρεῖ κατ' ἐμὸν τέμενος λαῶν ὄχλος.* 676 *τὸν πολὺν ὀψομένη λαῶν ὄχλον.* Eccl. 383 *πλεῖστος ἀνθρώπων ὄχλος.* Lys. 170 f. *τὸν τῶν Ἀσαναίων γα μὰν ῥυάχετον / πᾷ κά τις ἀμπείσειεν αὖ μὴ πλαδδιῆν; ῥυάχετον* is probably not to be taken as referring to a *part* of the Athenian population (as *δῆμος* often does) but to all the Athenians in general, from the point of view of the Spartan woman who is speaking. Nub. 297 *μέγα γάρ τι θεῶν κινεῖται σμῆνος ἀοιδαῖς.* Ran. 1281 f. *μὴ πρίν γ' ἂν ἀκούσῃς χἀτέραν στάσιν μελῶν / ἐκ τῶν κιθαρῳδικῶν νόμων εἰργασμένην. στάσιν μελῶν* means, according to the interpretation of the scholiast, *στάσιμον μέλος*. I prefer the interpretation of Kock, who regards the phrase as equivalent to *σύστημα μελῶν, a melodic system*. Eq. 163 *τὰς στίχας ὁρᾷς τὰς τῶνδε τῶν λαῶν;* 852 f. *ὁρᾷς γὰρ αὐτῷ στῖφος*

οἷόν ἐστι βυρσοπωλῶν / νεανιῶν. Pax 564 *ὦ Πόσειδον ὡς καλὸν τὸ στῖφος αὐτῶν φαίνεται.* Ach. 156 f. *Δι. τουτὶ τί ἐστι τὸ κακόν; Θε. Ὀδομάντων στρατός. / Δι. ποίων Ὀδομάντων;* Vesp. 1086 *γλαῦξ γὰρ ἡμῶν πρὶν μάχεσθαι τὸν στρατὸν διέπτετο.* The genitive is almost possessive. Eccl. 110 f. *καὶ πῶς γυναικῶν θηλύφρων ξυνουσία / δημηγορήσει;* Vesp. 404 *ἡνίκ' ἄν τις ἡμῶν ὀργίσῃ τὴν σφηκιάν.* Plut. 269 f. *Χο. δηλοῖς γὰρ αὐτὸν σωρὸν ἥκειν χρημάτων ἔχοντα. / Κα. πρεσβυτικῶν μὲν οὖν κακῶν ἔγωγ' ἔχοντα σωρόν.* 804 *ἡμῖν γὰρ ἀγαθῶν σωρὸς ἐς τὴν οἰκίαν.* Ach. 813 *τούτων σκορόδων τροπαλίδος.* Av. 231 *φῦλα μυρία κριθοτράγων.* 250 f. *ὧν τ' ἐπὶ πόντιον οἶδμα θαλάσσης / φῦλα μετ' ἀλκυόνεσσι ποτῆται.* 253 f. *πάντα γὰρ ἐνθάδε φῦλ' ἀθροΐζομεν / οἰωνῶν ταναοδείρων.* 777 *πτῆξε δὲ φῦλά τε ποικίλα θηρῶν.* 1088 f. *εὔδαιμον φῦλον πτηνῶν / οἰωνῶν.* 1755 ff. *ἔπεσθε νῦν γάμοισιν ὦ / φῦλα πάντα συννόμων / πτεροφόρα.* Vesp. 1537 *ὀρχούμενον ὅστις ἀπήλλαξεν χορὸν τρυγῳδῶν.* Pax 807 ff. *ἡνίκα τῶν τραγῳδῶν / τὸν χορὸν εἶχον ἀδελ- / φός τε καὶ αὐτός* (sc. Μελάνθιος). Av. 217 ff. *ἵν' ὁ χρυσοκόμας Φοῖβος ἀκούων / τοῖς σοῖς ἐλέγοις ἀντιψάλλων / ἐλεφαντόδετον φόρμιγγα θεῶν / ἵστησι χορούς. choruses* composed *of gods.* See Kock's note. 1405 f. *βούλει διδάσκειν καὶ παρ' ἡμῖν οὖν μένων / Λεωτροφίδῃ χορὸν πετομένων ὀρνέων;* Thes. 992 *χοροῖς τερπόμενος κατ' ὄρεα νυμφᾶν. νυμφᾶν* depends on *χοροῖς.* The whole expression is addressed to Dionysus.

4. In the following passages the genitive depends on *ὁ δῆμος* (without the article in Thes. 1145 f., a lyrical passage) or some synonym, and the relation is very difficult to define. In many cases *ὁ δῆμος* means *the masses* of the Athenian people (Eq. 764 f., 831 f., Vesp. 41, and *ὁ κολοσυρτός* Vesp. 666; probably also *ὁ δῆμος* Lys. 1155 f. and Thes. 306 ff. though *καὶ τὸν τῶν γυναικῶν* comes as a surprise and the statement about the other passages scarcely applies to it). In the remaining examples the genitive does not really denote a whole from which a part is taken, but merely defines the word on which it depends. Nevertheless I have classified them with the former passages because of the impossibility of clearly distinguishing the two types. Eq. 764 f. *εἰ μὲν περὶ τὸν δῆμον τὸν Ἀθηναίων γεγένημαι / βέλτιστος ἀνὴρ μετὰ Λυσικλέα καὶ Κύνναν καὶ Σαλαβακχώ.* 831 f. *μιαρώτατος ὢν περὶ τὸν δῆμον / τὸν Ἀθηναίων.* Vesp. 41 *τὸν δῆμον ἡμῶν βούλεται διστάναι.* Lys. 1155 f. *κἠλευθέρωσαν κἀντὶ τῆς κατωνάκης / τὸν δῆμον ὑμῶν χλαῖναν ἠμπέσχον πάλιν.* Thes. 305 ff. *καὶ τὴν δρῶσαν τήν τ' ἀγορεύουσαν τὰ βέλτιστα περὶ τὸν δῆμον τὸν Ἀθηναίων*

καὶ τὸν τῶν γυναικῶν ταύτην νικᾶν. An official proclamation, in prose. 335 f. *εἴ τις ἐπιβουλεύει τι τῷ δήμῳ κακὸν / τῷ τῶν γυναικῶν.* 1145 f. *δῆμός τοί σε καλεῖ γυναι- / κῶν.* Ran. 779 ff. Αι^{a}. *μὰ Δί' ἀλλ' ὁ δῆμος ἀνεβόα κρίσιν ποιεῖν / ὁπότερος εἴη τὴν τέχνην σοφώτερος. / Ξα. ὁ τῶν πανούργων;* Vesp. 666 f. *'οὐχὶ προδώσω τὸν Ἀθηναίων κολοσυρτόν, / ἀλλὰ μαχοῦμαι περὶ τοῦ πλήθους ἀεί.'* Pax 62 *ὦ Ζεῦ τί δρασείεις ποθ' ἡμῶν τὸν λεών;* 171 *ἡ πόλις ἡ Χίων.* *πόλις* here in the sense of *state, government.* Probably of similar character is Vesp. 1272 ff. *μόνος μόνοις / τοῖς Πενέσταισι ξυνῆν τοῖς / Θετταλῶν, αὐτὸς πενέστης ὢν ἐλάττων οὐδενός.* The Penestae occupied the same position among the Thessalians that the Helots occupied in Laconia, and we might have some excuse for regarding the genitive as possessive; but it seems better to regard it as partitive on the ground that the Penestae formed a part of the Thessalian population.

5. In the following passages the genitive depends on some expression of quantity—sometimes a large quantity, sometimes a small one, while sometimes neither notion is implied. The relation is sometimes that of the whole and part but oftener that of the group and individual, and in certain cases can scarcely be distinguished from that in Section 3 above (especially in the case of *πλῆθος*). The expressions of quantity here are not names of *definite* measures, though several signify definite numerical quantities. Fr. 418 *ἀγκαλίδες ξύλων.* Av. 1649 f. *τῶν γὰρ πατρῴων οὐδ' ἀκαρῆ μέτεστί σοι / κατὰ τοὺς νόμους.* Plut. 244 *γυμνὸς θύραζ' ἐξέπεσον ἐν ἀκαρεῖ χρόνου.* Fr. 506 *ἅλις ἀφύης μοι.* Ran. 806 *σοφῶν γὰρ ἀνδρῶν ἀπορίαν ηὑρισκέτην.* Fr. 20 *νόσῳ βιασθεὶς ἢ φίλων ἀχηνίᾳ;* Eq. 872 *ζεῦγος πριάμενος ἐμβάδων τουτὶ φορεῖν δίδωμι.* Fr. 82 *βοιδαρίων . . . ζεῦγος.* 387 (verse 4) *ζευγάριον . . . βοοῖν.* Ran. 134 *ἀλλ' ἀπολέσαιμ' ἂν ἐγκεφάλου θρίω δύο.* The passage is difficult, but I believe that Merry's interpretation *two brain-puddings* is the correct one. In this case *ἐγκεφάλου* is almost a genitive of material. Nub. 117 f. *τούτων τῶν χρεῶν / οὐκ ἂν ἀποδοίην οὐδ' ἂν ὀβολὸν οὐδενί.* Vesp. 91 *ὕπνου δ' ὁρᾷ τῆς νυκτὸς οὐδὲ πασπάλην.* Nub. 50 *ὄζων τρυγὸς τρασιᾶς ἐρίων περιουσίας.* (*ἐρίων περιουσίας*). 855 *ἐπελανθανόμην ἂν εὐθὺς ὑπὸ πλήθους ἐτῶν.* Vesp. 1513 *ὅσον τὸ πλῆθος κατέπεσεν τῶν ὀρχίλων.* Eccl. 439 f. *καὶ νὴ Δία / τωνδὶ τὸ πλῆθος* (sc. *ἔφη πανούργους εἶναι*). *πλῆθος* is here used in the sense *majority.* Compare 450, listed above in Section 2. Vesp. 660 *τούτων πλήρωμα τάλαντ' ἐγγὺς δισχίλια γίγνεται*

ἡμῖν, *the sum-total of this* (*revenue*). Plut. 189 ff. Χρ. *τῶν μὲν γὰρ ἄλλων ἐστὶ πάντων πλησμονή, / ἔρωτος.* Κα. *ἄρτων.* Χρ. *μουσικῆς.* Κα. *τραγημάτων. /* Χρ. *τιμῆς.* Κα. *πλακούντων.* Χρ. *ἀνδραγαθίας.* Κα. *ἰσχάδων. /* Χρ. *φιλοτιμίας.* Κα. *μάζης.* Χρ. *στρατηγίας.* Κα. *φακῆς.* Nub. 1407 *ἵππων τρέφειν τέθριππον.* Lys. 107 *ἀλλ' οὐδὲ μοιχοῦ καταλέλειπται φεψάλυξ.* Ach. 212 f. *φέρων / ἀνθράκων φορτίον.* Av. 1375 *τουτὶ τὸ πρᾶγμα φορτίου δεῖται πτερῶν.* Ach. 150 *ὅσον τὸ χρῆμα παρνόπων προσέρχεται.* Ran. 1278 *ὦ Ζεῦ βασιλεῦ τὸ χρῆμα τῶν κόπων ὅσον.* Plut. 893 f. *ἔνδον ἐστὶν ὦ μιαρωτάτω / πολὺ χρῆμα τεμαχῶν καὶ κρεῶν ὠπτημένων.* Av. 294 f. *ὦ* **Πόσειδον** *οὐχ ὁρᾷς ὅσον συνείλεκται κακὸν / ὀρνέων; κακόν* is here used substantively with much the same sense as *χρῆμα*, but of course with implication of evil. *χρῆμα* in itself is neutral and takes its good or bad connotations only from the context. Pax 121 (sc. *ἡνίκ' ἂν* 120) *ἔνδον δ' ἀργυρίου μηδὲ ψακὰς ᾖ πάνυ πάμπαν.*

6. In the following passages the genitive depends on a noun signifying some definite measure. Fr. 709 *ἀλφίτων μελάνων ἄδδιχα.* Ach. 108 *οὔκ, ἀλλ' ἀχάνας ὅδε γε χρυσίου λέγει.* Plut. 982 *ἀργυρίου δραχμὰς.* Eccl. 547 *πυρῶν ἑκτέα;* Ach. 1053 *κύαθον εἰρήνης ἕνα.* Vesp. 717 f. *ἔδοσαν δ' οὐπώποτέ σοι πλὴν πρώην πέντε μεδίμνους, / καὶ ταῦτα μόλις ξενίας φεύγων ἔλαβες κατὰ χοίνικα κριθῶν. κριθῶν*, which comes as a surprise, depends grammatically on *ταῦτα*, which refers back to *μεδίμνους*. Plut. 986 *πυρῶν τ' ἂν ἐδεήθη μεδίμνων τεττάρων.* Av. 6 *ὁδοῦ περιελθεῖν στάδια πλεῖν ἢ χίλια.* Ach. 1033 *σταλαγμὸν εἰρήνης ἕνα.* Vesp. 1147 *ἐρίων τάλαντον.* Av. 153 f. *ἀλλ' ἔγωγ' Ὀπούντιος / οὐκ ἂν γενοίμην ἐπὶ ταλάντῳ χρυσίου.* Ach. 814 *τὸ δ' ἄτερον, αἰ λῇς, χοίνικος μόνας ἁλῶν.* *χοίνικος* is genitive of price. Pax 1144 *ἀλλ' ἄφευε τῶν φασήλων ὦ γύναι τρεῖς χοίνικας.* 1217 *δοίην ἂν αὐτοῖν ἰσχάδων τρεῖς χοίνικας. ἰσχάδων* depends on *χοίνικας*, *αὐτοῖν* on *δοίην* as a variety of the genitive of price. Eccl. 45 *ἐρεβίνθων χοίνικα.* Fr. 465 *ὁ δ' ἀλφίτων γε πριάμενος τρεῖς χοίνικας / κοτύλης δεούσας, εἴκοσ' ἀπολογίζεται.* Eq. 95 *ἀλλ' ἐξένεγκέ μοι ταχέως οἴνου χοᾶ.* 354 f. *ἐπιπιὼν ἀκράτου / οἴνου χοᾶ.* Eccl. 44 *οἴνου τρεῖς χοᾶς.*

7. In the following passages the genitive depends on a noun which has in itself no association with the partitive construction, the construction being in these examples understood merely from the context. Although it is not necessary from the point of view of historical grammar to call the construction elliptical, nevertheless it might almost be said that the indefinite *τις* was in the speaker's mind.

Fr. 299 *τρέχ' ἐς τὸν οἶνον ἀμφορέα κενὸν λαβὼν / τῶν ἔνδοθεν καὶ βῦσμα καὶ γευστήριον. οἶνον* here = *wine-market.* Ach. 515 f. *ἡμῶν γὰρ ἄνδρες, κοὐχὶ τὴν πόλιν λέγω.* Eq. 425 *εἶπ' ἀνὴρ τῶν ῥητόρων.* Vesp. 288 f. *καὶ γὰρ ἀνὴρ παχὺς ἥκει τῶν προδόντων / τἀπὶ Θρᾴκης.* Eccl. 348 f. *μῶν ἐπ' ἄριστον γυνὴ / κέκληκεν αὐτὴν τῶν φίλων.* Fr. 476 *καὶ τῶν πλατυλόγχων διβολίαν ἀκοντίων.* No more of the passage is quoted and the context in Pollux does not help to explain the sense. 214 *οὔκ, ἀλλὰ ταῦτά γ' ἐπίχυσις τοῦ χαλκίου.* This passage is also rather obscure and Pollux quotes no more of it than I have given. The meaning seems to be *a pitcher of the bronze* (*kind*). 19 *φέρε / κνέφαλλον ἅμα καὶ προσκεφάλαιον τῶν λινῶν.* 138 *κοπίδι τῶν μαγειρικῶν.* Here the sense seems reasonably certain in spite of the absence of the context from which the phrase was taken. Plut. 1136 ff. *εἴ μοι πορίσας ἄρτον τιν' εὖ πεπεμμένον / δοίης καταφαγεῖν καὶ κρέας νεανικὸν / ὧν θύεθ' ὑμεῖς ἔνδον.* The genitive probably depends only on *κρέας.* Pax 1154 *μυρρίνας τ' αἴτησον ἐξ Αἰσχινάδου τῶν καρπίμων. τῶν καρπίμων* depends on *μυρρίνας.* Ach. 327 *ὡς ἔχω γ' ὑμῶν ὁμήρους, οὓς ἀποσφάξω λαβών.* If we translate *I have hostages from among you,* taking *ὑμῶν* to refer to the inhabitants of Acharnae in general, we have a partitive construction; but if we limit *ὑμῶν* strictly to the persons addressed, the genitive expresses belonging. Lys. 394 *ἔλεγεν ὁπλίτας καταλέγειν Ζακυνθίων.* Av. 763 *φρυγίλος ὄρνις ἐνθάδ' ἔσται, τοῦ Φιλήμονος γένους.* 833 *ὄρνις ἀφ' ἡμῶν τοῦ γένους τοῦ Περσικοῦ.* Eccl. 405 *τιθύμαλλον ἐμβαλόντα τοῦ Λακωνικοῦ, throw in some spurge of the Laconian sort* (Rogers). Eq. 255 *φράτερες Τριωβόλου, members of the Triobol-clan,* the name of an imaginary phratria, invented for comic surpise, with the usual allusion to the three obols paid to the dicasts for their services.

E. Partitive Genitive with Verbs.

1. In the following passages the partitive genitive stands for the subject of the verb, though in every case except two (Fr. 318 and Nub. 1128 f.) the verb is really an impersonal one not construed with a real subject. Historically speaking, however, the partitive may probably be felt as a substitute for such a subject. Fr. 318 *ἰχθὺς ἐώνηταί τις ἢ σηπίδιον / ἢ τῶν πλατειῶν καρίδων ἢ πουλύπους, / ἢ νῆστις ὀπτᾶτ', ἢ γαλεός, ἢ τευθίδες;* Nub. 1128 f. *κἂν γαμῇ ποτ' αὐτὸς ἢ τῶν ξυγγενῶν ἢ τῶν φίλων, / ὕσομεν τὴν νύκτα πᾶσαν.* The genitives are partitive subjects of *γαμῇ.* Av. 1665 f. *τοῖς ἐγγυτάτω γένους μετεῖναι τῶν χρημάτων.* A legal quotation, in prose. 1667 f. *ἐμοὶ δ' ἄρ' οὐδὲν*

τῶν πατρῴων χρημάτων / μέτεστιν; Lys. 587 f. *οὔκουν δεινὸν ταυτὶ ταύτας ῥαβδίζειν καὶ τολυπεύειν, / αἷς οὐδὲ μετῆν πάνυ τοῦ πολέμου*; 651 *τοὐράνου γάρ μοι μέτεστι*. Ran. 1163 *ἐλθεῖν' μὲν ἐς γῆν ἔσθ' ὅτῳ μετῇ πάτρας*. Eccl. 173 *ἐμοὶ δ' ἴσον μὲν τῆσδε τῆς χώρας μέτα*. Plut. 630 *ἄλλοι θ' ὅσοις μέτεστι τοῦ χρηστοῦ τρόπου*. Av. 969 *τί οὖν προσήκει δῆτ' ἐμοὶ Κορινθίων*;

2. In the following passages the partitive stands in the predicate, being connected with the subject by *εἰμί* or *γίγνομαι*. Nub. 107 *τούτων γενοῦ μοι σχασάμενος τὴν ἱππικήν*. *τούτων* refers to the Socratic circle spoken of with contempt by Phidippides in 102 ff. Pax 1244 *γενήσεταί σοι τῶν κατακτῶν κοττάβων*. The subject of *γενήσεται* is the *σάλπιγξ* mentioned in 1240, though 1244, when taken with the two verses immediately preceding it, is violently anacoluthic. Eq. 447 ff. **Αλ.** *τὸν πάππον εἶναί φημί σου / τῶν δορυφόρων*—**Κλ.** *ποίων*; *φράσον*. / **Αλ.** *τῶν Βυρσίνης τῆς Ἱππίου*. Nub. 102 ff. *τοὺς ἀλαζόνας / τοὺς ὠχριῶντας τοὺς ἀνυποδήτους λέγεις, / ὧν ὁ κακοδαίμων Σωκράτης καὶ Χαιρεφῶν*. Ran. 1039 *ἀλλ' ἄλλους τοι πολλοὺς ἀγαθούς, ὧν ἦν καὶ Λάμαχος ἥρως*. Eccl. 78 *τοῦτ' ἔστ' ἐκείνων τῶν σκυτάλων ὧν πέρδεται*. As the verse stands *ἐκείνων τῶν σκυτάλων* must certainly depend on *ἔστι*, but the passage gives no satisfactory sense and is undoubtedly corrupt. Bothe proposed *ἐκεῖνο τὸ σκύταλον ᾧ* (taking *ἐκεῖνο* from the manuscripts; *ἐκείνων* rests on the evidence of Suidas). Van Leeuwen reads *τοῦτ' ἔστ' ἐκεῖν' ᾧπερ λέγων διερείδεται*. 1034 f. **Γρ^{a}**. *ἦ μὴν ἔτ' ὠνήσει σὺ καὶ στεφάνην ἐμοί*. / **Νε^{as}**. *νὴ τὸν Δί' ἥνπερ ἦ γέ που τῶν κηρίνων*. Plut. 345 *εἴ γὰρ τῶν φίλων*. 869 *ἦ τῶν πονηρῶν ἦσθα καὶ τοιχωρύχων*; Fr. 64 *Σαμίων ὁ δῆμός ἐστιν· ὡς πολυγράμματος*. If *δῆμος* means a particular part of the population, the construction is partitive, but the passage is quite difficult to interpret in the absence of its context. In Av. 271 f. the verb *ἐστί* is easily supplied: *οὗτος οὐ τῶν ἠθάδων τῶνδ' ὧν ὁρᾶθ' ὑμεῖς ἀεί*, / *ἀλλὰ λιμναῖος*.

3. In the following passages the genitive is used as the partitive object of a verb—that is, as the object in relations where the action is not felt as affecting the whole group or the whole mass but only a part of it. This section does not include verbs like *λαμβάνομαι*, *τυγχάνω*, etc. whose construction with the genitive is derived by historical grammarians from an original partitive notion, but only those verbs used in constructions where the partitive notion is readily transparent. The examples are divided into sub-sections arranged in the alphabetical order of the verbs in their simple forms.

a) With *κατ-άγνυμι*: Ach. 1166 f. *εἶτα κατάξειέ τις αὖ- / τοῦ μεθύων τῆς κεφαλῆς Ὀρέστης.* 1180 *καὶ τῆς κεφαλῆς κατέαγε περὶ λίθῳ πεσών.* Vesp. 1428 *καί πως κατεάγη τῆς κεφαλῆς μέγα σφόδρα.* Here the partitive genitive stands for the accusative of the part affected.

b) With *ὑπ-άγω*: Ran. 174 *ὑπάγεθ' ὑμεῖς τῆς ὁδοῦ.* The partitive idea is fairly clear. See Kühner-Gerth I., p. 385, where this passage is quoted.

c) With *ἀφ-αιρῶ* and *ἐξ-αιρῶ*: Eccl. 611 f. *ἢν μείρακ' ἰδὼν ἐπιθυμήσῃ καὶ βούληται σκαλαθῦραι, / ἔξει τούτων ἀφελὼν δοῦναι. τούτων* refers to the common store of goods. The genitive logically depends both on *ἀφελών* and on *δοῦναι*, though it stands in closer dependence on *ἀφελών* by virtue of its position. 665 f. *ἀπὸ τῆς μάζης ἧς σιτεῖται* (sc. *ἐκτείσουσι τῆς αἰκείας οἱ τύπτοντες*) · *ταύτης γὰρ ὅταν τις ἀφαιρῇ, / οὐχ ὑβριεῖται φαύλως οὕτως αὖθις τῇ γαστρὶ κολασθείς.* Pax 1145 *τῶν τε σύκων ἔξελε.*

d) With *ἀναλίσκω*: Eq. 912 ff. *ἐγώ σε ποιήσω τριη- / ραρχεῖν [ἀναλίσκοντα τῶν / σαυτοῦ].* The bracketed words, forming the construction here in question, were deleted by Cobet.

e) With *ἀνθρακίζω*: Pax 1136 *ἀνθρακίζων τοὐρεβίνθου.*

f) With *ἀρύτομαι* and *ἀπ-αρύτω*: Nub. 272 *εἶτ' ἄρα Νείλου προχοαῖς ὑδάτων χρυσέαις ἀρύτεσθε πρόχοισιν. ὑδάτων* depends on *ἀρύτεσθε*, but the text is suspicious because of the difficulty of construing *προχοαῖς*. Eq. 921 f. *ἀπαρυστέον / τε τῶν ἀπειλῶν ταυτηί.*

g) With *ἐμβάλλω* (and middle): Pax 258 *μῶν τῶν σκορόδων ἐνέβαλες ἐς τὸν κόνδυλον;* 1312 *ἀλλ' ὦ πρὸ τοῦ πεινῶντες ἐμβάλλεσθε τῶν λαγῴων.*

h) With *βιβρώσκω*: Vesp. 462 *εἴπερ ἔτυχον τῶν μελῶν τῶν Φιλοκλέους βεβρωκότες.*

i) With *γεύομαι*: Ran. 462 *οὐ μὴ διατρίψεις, ἀλλὰ γεύσει τῆς θύρας, try the door.* Fr. 205 *τῆς μυρηρᾶς ληκύθου / πρὶν κατελάσαι τὴν σπαθίδα, γεύσασθαι μύρου.* 461 *ἐγευσάμην χορδῆς ὁ δύστηνος τέκνων.* *χορδῆς* is the partitive object of the verb, and *ὁ δύστηνος* is in apposition with the subject of the verb. *τέκνων* depends on *χορδῆς*.

j) With *δίδωμι*, *μετα-δίδωμι*, and *προσ-δίδωμι*: Pax 771 f. *φέρε τῷ φαλακρῷ, δὸς τῷ φαλακρῷ / τῶν τρωγαλίων.* Ach. 960 f. *ἐκέλευε Λάμαχός σε . . . / . . . αὐτῷ μεταδοῦναι τῶν κιχλῶν.* Pax 1111 *οὐδεὶς προσδώσει τῶν σπλάγχνων;*

k) With *ἀπο-δύω* (intransitive second aorist): Thes. 656 f. *ξυζω-*

σαμένας εὖ κἀνδρείως τῶν θ' ἱματίων ἀποδύσας / ζητεῖν, εἴ που κἄλλος τις ἀνὴρ ἀνελήλυθε.

l) With δι-έλκω and ὑφ-έλκω: Fr. 109 (verses 3 f.) σκάψαι κἀποκλάσαι τε καὶ λουσαμένῳ διελκύσαι / τῆς τρυγός. διελκύσαι is probably corrupt. It has the metrical form ∪ – ∪ – and should be replaced by a word having the form ∪ – –. Eq. 920 f. ὑφελκτέον / τῶν δᾳδίων.

m) With ἐσθίω and παρ-εσθίω. Eq. 1181 f. ἡ Γοργολόφα σ' ἐκέλευε τουτουὶ φαγεῖν / ἐλατῆρος. Nub. 121 οὐκ ἄρα μὰ τὴν Δήμητρα τῶν γ' ἐμῶν ἔδει. Eq. 1025 f. ἀλλ' ὁ κύων ὁδὶ / ὥσπερ θύρας σοῦ τῶν λογίων παρεσθίει. σοῦ depends on λογίων, both the other genitives on παρεσθίει, λογίων directly and θύρας through the medium of ὥσπερ. θύρας is difficult to interpret, and G. Hermann proposed to emend it to ἀθάρης.

n) With εὐωχοῦμαι: Vesp. 1306 ὥσπερ καχρύων ὀνίδιον εὐωχημένον.

o) With μετ-έχω: Pax 606 εἶτα Περικλέης φοβηθεὶς μὴ μετάσχοι τῆς τύχης. 1095 οὐ μετέχω τούτων (sc. τῶν χρησμῶν). Eccl. 582 ὡς τὸ ταχύνειν χαρίτων μετέχει πλεῖστον παρὰ τοῖσι θεαταῖς. 590 κοινωνεῖν γὰρ πάντας φήσω χρῆναι πάντων μετέχοντας. 612 f. τῶν ἐκ κοινοῦ δὲ μεθέξει / ξυγκαταδαρθών. 873 f. ὅπως τὰ μὲν ὄντα χρήμαθ' ἕξω, τοισδεδὶ / τῶν ματτομένων κοινῇ μεθέξω πως ἐγώ. Plut. 5 μετέχειν ἀνάγκη τὸν θεράποντα τῶν κακῶν.

p) With ἕψω: Vesp. 239 κἄθ' ἥψομεν τοῦ κορκόρου.

q) With παρ-ίημι: Eq. 436 ἄθρει καὶ τοῦ ποδὸς παρίει, *remitte pedis aliquid* (van Leeuwen). πούς is here used of the rope attached to one of the lower corners of the sail. See Liddell & Scott under πούς, II. 2.

r) With κλέπτω and παρα-κλέπτω: Eq. 420 οἱ δ' ἔβλεπον, κἀγὼ 'ν τοσούτῳ τῶν κρεῶν ἔκλεπτον. Vesp. 554 ἐμβάλλει μοι τὴν χεῖρ' ἁπαλὴν τῶν δημοσίων κεκλοφυῖαν. Pax 414 ταῦτ' ἄρα πάλαι τῶν ἡμερῶν παρεκλεπτέτην. ταῦτα = *this is the reason why*. See Kühner-Gerth I., p. 310, note 6. Thes. 811 f. κλέψασα . . . / . . . τῶν δημοσίων.

s) With παρα-κλίνω: Pax 981 f. καὶ γὰρ ἐκεῖναι παρακλίνασαι / τῆς αὐλείας παρακύπτουσιν. αὐλείας, with which θύρας is to be supplied, depends on παρακλίνασαι.

t) With κοινωνῶ: Eccl. 596 καὶ τῶν πελέθων κοινωνοῦμεν;

u) With κυκῶμαι: Pax 1169 τοῦ θύμου τρίβων κυκῶμαι. The genitive depends equally on both verbs, except in so far as it stands nearer to τρίβων.

v) With λαμβάνω and μετα-λαμβάνω: Av. 357 ὅτι μένοντε δεῖ

μάχεσθαι λαμβάνειν τε τῶν χυτρῶν. Lys. 1196 f. *λαμβάνειν τῶν ἐμῶν / χρημάτων νῦν ἔνδοθεν.* Ran. 1263 *καὶ μὴν λογιοῦμαι ταῦτα τῶν ψήφων λαβών.* Plut. 370 *μεταλαβεῖν ζητῶ; τίνος;*

w) With *λέγω* understood: Vesp. 1179 *μή 'μοί γε μύθους, ἀλλὰ τῶν ἀνθρωπίνων.*

x) With *συλ-λέγω, collect*: Ach. 184 *κἀς τοὺς τρίβωνας ξυνελέγοντο τῶν λίθων.*

y) With *μείγνυμι*: Pax 1145 *τῶν τε πυρῶν μεῖξον αὐτοῖς.*

z) With *μυστιλῶμαι*: Eq. 827 *μυστιλᾶται τῶν δημοσίων.*

α) With *ξαίνω*: Fr. 717 *ἔξαινε τῶν ἐρίων.* Pollux quotes no more of the passage than appears here.

β) With *ξενίζω* (accusative personal object and partitive genitive of things given): Lys. 1183 f. *ὅπως ἂν αἱ γυναῖκες ὑμᾶς ἐν πόλει / ξενίσωμεν ὧν ἐν ταῖσι κίσταις εἴχομεν.*

γ) With *παρ-οίγνυμι*: Pax 29 f. *ἀλλ' εἰ πέπαυται τῆς ἐδωδῆς σκέψομαι / τηδὶ παροίξας τῆς θύρας, ἵνα μή μ' ἴδῃ.* Compare 981 f. in s) above.

δ) With *ἐπριάμην*: Ach. 870 f. *πρίασο τῶν ἐγὼ φέρω / τῶν ὀρταλίχων ἢ τῶν τετραπτερυλλίδων.* The passage is in the Boeotian dialect, and *τῶν* is used in 870 where Attic would use the relative.

ε) With *ῥίπτω*: Pax 962 *καὶ τοῖς θεαταῖς ῥῖπτε τῶν κριθῶν.*

ζ) With *ὑπο-στορέννυμαι*: Eccl. 1030 *ὑποστόρεσαί νυν πρῶτα τῆς ὀριγάνου.*

η) With *προ-τείνω*: Pax 960 *σὺ δὲ πρότεινε τῶν ὀλῶν.*

θ) With *ἐν-τίθημι*: Nub. 59 *ὅτι τῶν παχειῶν ἐνετίθεις θρυαλλίδων.*

ι) With *τρίβω* and *ξυν-τρίβω*: Pax 1169, see u) above. 70 f. *πρὸς ταῦτ'* (sc. *τὰ κλιμάκια*) *ἀνηρριχᾶτ' ἂν ἐς τὸν οὐρανόν, / ἕως ξυνετρίβη τῆς κεφαλῆς καταρρυείς.* Compare the passages with *κατ-άγνυμι* in a) above.

κ) With *παρα-τρώγω*: Pax 415 *καὶ τοῦ κύκλου παρέτρωγον ὑφ' ἁμαρτωλίας. κύκλος* is here used of the calendar. Ran. 988 *τίς τῆς ἐλάας παρέτραγεν;*

λ) With *φέρω* and *ἐκ-φέρω*: Ach. 805 f. *ἐνεγκάτω τις ἔνδοθεν τῶν ἰσχάδων / τοῖς χοιριδίοισιν.* Pax 1102 *τῶν σπλάγχνων φέρε δευρί.* Thes. 726 *ἐκφέρειν τε τῶν ξύλων.*

μ) Eccl. 78 is a corrupt passage which, as it stands, appears to contain a partitive genitive with a verb: *τοῦτ' ἔστ' ἐκείνων τῶν σκυτάλων ὧν πέρδεται.* But the passage is utterly senseless, and the text cannot be sound. Van Leeuwen proposed *τοῦτ' ἔστ' ἐκεῖν' ᾧπερ λέγων διερείδεται.*

CHAPTER VII

GENITIVE OF CONTENT AND GENITIVE OF MATERIAL

The construction of the genitive with a noun signifying some container (purse, basket, bottle, etc.) is very similar to the Partitive Genitive with nouns of quantity and measurement (Chapter VI. D, 6 and 7) and may really be felt as a modification of the Partitive. It has seemed best, however, to treat the Genitive of Content in a separate chapter because the container signified by the governing noun does not logically constitute a part of the mass or group standing in the genitive. Related to the Genitive of Content but with less partitive notion is the Genitive of Material. In this construction the word standing in the genitive shows of what material the object designated by the governing word is composed.

A. The passages which show the Genitive of Content in Aristophanes are the following: Fr. 823 *μύρου ἀλάβαστρον.* Eq. 1197 *ἀργυρίου βαλλάντια.* Fr. 217 *εἰ μὴ δικῶν τε γυργάθους ψηφισμάτων τε θωμοὺς / φέροντες.* *δικῶν γυργάθους* is the phrase in question here. *ψηφισμάτων θωμοὺς* is listed above in Chapter VI. D 3. Fr. 1 *ἥκω Θεαρίωνος ἀρτοπώλιον / λιπών, ἵν' ἐστὶ κριβάνων ἐδώλια.* *κριβάνων ἐδώλια* is the phrase in question. 155 is an exact repetition. Av. 1325 *φερέτω κάλαθον ταχύ τις πτερύγων.* Lys. 370 *αἰρώμεθ' ἡμεῖς θοὔδατος τὴν κάλπιν ὦ Ῥοδίππη.* Plut. 737 *καὶ πρίν σε κοτύλας ἐκπιεῖν οἴνου δέκα.* Fr. 349 *κοφίνους δὲ λίθων ἐκέλευες / ἡμᾶς ἰμᾶν ἐπὶ τὸν κέραμον.* Eccl. 154 f. *ἐν τοῖς καπηλείοισι λάκκους ἐμποιεῖν / ὕδατος.* Ach. 1110 *κἀμοὶ λεκάνιον τῶν λαγῴων δὸς κρεῶν.* Pax 916 *φήσεις ἐπειδὰν ἐκπίῃς οἴνου νέου λεπαστήν.* Fr. 52 *οὐχ ἑψητῶν λοπάς ἐστιν.* 282 *οὐδὲν μὰ Δί' ἐρῶ λοπάδος ἑψητῶν.* Eccl. 1033 *ὕδατός τε κατάθου τοὔστρακον πρὸ τῆς θύρας.* Vesp. 241 *σίμβλον δέ φασι χρημάτων ἔχειν ἅπαντες αὐτόν.* If we take *σίμβλον* in its original sense of *hive,* as Starkie does, the genitive is one of content. If we take it in its derived sense of *heap,* the genitive is like those in Chapter VI. D 5. Pax 1005 *καὶ Κωπάδων ἐλθεῖν σπυρίδας.* Lys. 196 f. *μηλοσφαγοῦσαι Θάσιον οἴνου σταμνίον / ὁμόσωμεν ἐς τὴν κύλικα μὴ' πιχεῖν ὕδωρ.* Fr. 531 *οἴνου τε Χίου στάμνον ἥκειν καὶ μύρον.* Vesp. 228 f. *μὴ φροντίσῃς· ἐὰν ἐγὼ λίθους ἔχω, / πολλῶν δικαστῶν σφηκιὰν διασκεδῶ.* Fr. 248 *κακῶν τοσούτων ξυνελέγη μοι*

σώρακος. Eq. 929 (sc. εὔχομαι) τὸ μὲν τάγηνον τευθίδων / ἐφεστάναι σίζον. Ach. 278 ἔωθεν εἰρήνης ῥοφήσει τρύβλιον. Eq. 905 μισθοῦ τρύβλιον ῥοφῆσαι. Fr. 148 c ἀθάρης . . . τρύβλιον. 569 (vs. 5) ὑρίχους δ' ἴδοις ἂν νειφομένους σύκων ὁμοῦ τε μύρτων. The genitives depend on ὑρίχους. 423 ὕρχας οἴνου. Thes. 812 f. ἀλλ' ἢν τὰ μέγισθ' ὑφέληται / φορμὸν πυρῶν. Ran. 505 f. ἦψε κατερεικτῶν χύτρας / ἔτνους δύ' ἢ τρεῖς. ἔτνους depends on χύτρας. Eccl. 845 χύτρας ἔτνους ἕψουσιν αἱ νεώταται. 1092 βολβῶν χύτραν. Plut. 673 ἀθάρης χύτρα. 683 ἐπὶ τὴν χύτραν τὴν τῆς ἀθάρης ἀνίσταμαι. Vesp. 525 μηδέποτε πίοιμ' ἀκράτου μισθὸν ἀγαθοῦ δαίμονος. If we retain ἀκράτου, which Richter changed to ἄκρατον, it depends on μισθόν, which is used παρὰ προσδοκίαν for κύλικα or some similar word. The traditional reading ἀκράτου seems very suspicious to me.

Of the twenty-eight passages (counting Fragments 1 and 155, which are identical, only once, and excluding Vesp. 525, where the text is suspicious) nine are in the fragments. This interesting fact is mainly due to the great number of references to foods and household utensils quoted by Pollux and Athenaeus.

B. The passages which show the Genitive of Material in Aristophanes are the following: Fr. 416 ὦ κακοδαίμων, ὅστις ἐν ἅλμῃ πρῶτον τριχίδων ἀπεβάφθη. ἅλμη is here used of a salt solution for pickling. The notion of *material* is somewhat imperfect, being confused with that of *content*. 900 a καὶ γὰρ πρότερον δὶς ἀνθρακίδων ἅλμην πιών. Thes. 778 ἄγε δὴ πινάκων ξεστῶν δέλτοι. The reference is to writing tablets made of smooth wood. Ran. 505 f. ἦψε κατερεικτῶν χύτρας / ἔτνους δύ' ἢ τρεῖς. κατερεικτῶν depends on ἔτνους. Ach. 1101 θρῖον ταρίχους οἷσε δεῦρο παῖ σαπροῦ. 1102 κἀμοὶ σὺ δημοῦ θρῖον. Eq. 954 δημοῦ βοείου θρῖον ἐξωπτημένον. Vesp. 475 f. φορῶν κράσπεδα / στεμμάτων, *wearing fringes of wool*. Nub. 338 ὄμβρους θ' ὑδάτων. Av. 685 f. ἄγε δὴ φύσιν ἄνδρες ἀμαυρόβιοι, φύλλων γενεᾷ προσόμοιοι, / ὀλιγοδρανέες, πλάσματα πηλοῦ. πλάσματα πηλοῦ is of course the phrase in question. 1716 f. θυμιαμάτων δ' / αὖραι διαψαίρουσι πλεκτάνην καπνοῦ, . . . *a wreath of smoke*. 672 ἀλλ' ὦ κακόδαιμον ῥύγχος ὀβελίσκοιν ἔχει, *a beak made of two spits*. Eccl. 6 ὅρμα φλογὸς σημεῖα τὰ ξυγκείμενα, *send forth the appointed signal of fire*. Ach. 992 ἔχων στέφανον ἀνθέμων. Ran. 328 f. πολύκαρπον μὲν τινάσσων / περὶ κρατὶ σῷ βρύοντα / στέφανον μύρτων. Plut. 585 f. ἀνεκήρυττεν τῶν ἀσκητῶν τοὺς νικῶντας στεφανώσας / κοτίνου στεφάνῳ. 592 ἀλλὰ σέ γ' ὁ Ζεὺς ἐξολέσειεν κοτίνου στεφάνῳ στεφανώσας. In the last two passages Por-

son (and Dindorf after him) emended κοτίνου to κοτινῷ, dative as if from an adjective κοτινοῦς. This emendation derives partial support from κοτίνῳ, the reading of Codex Ravennas in both passages and also of Codex Venetus in the second passage. Fr. 569 (vss. 1 f.) ὄψει δὲ χειμῶνος μέσου . . . / στεφάνους ἴων ⟨ῥόδων, κρίνων⟩. The words in parentheses were supplied by Porson. Plut. 540 f. ἀντὶ δὲ κλίνης (sc. ἔχειν) / στιβάδα σχοίνων. Vesp. 838 τροφαλίδα τυροῦ Σικελικὴν κατεδήδοκεν. The expression τροφαλίδα τυροῦ is logically a pleonasm since τροφαλίς itself means *a piece of cheese*. Lys. 308 τῆς ἀμπέλου δ' ἐς τὴν χύτραν τὸν φανὸν ἐγκαθέντες, . . . *the torch of vine-twigs*. . . . Ran. 1067 νὴ τὴν Δήμητρα χιτῶνά γ' ἔχων οὔλων ἐρίων ὑπένερθεν. Av. 493 χλαῖναν γὰρ ἀπώλεσ' ὁ μοχθηρὸς Φρυγίων ἐρίων διὰ τοῦτον. Vesp. 1144 ἐν Ἐκβατάνοισι γίγνεται κρόκης χόλιξ; *do they make wool-sausages in Ecbatana?* (Starkie).

In addition to these concrete expressions we have several in which both terms are abstract but in which the genitive is either clearly one of material or has at least some of the quality of that type. Fr. 528 οὐ γὰρ τίθεμεν τὸν ἀγῶνα τόνδε τὸν τρόπον / ὥσπερ τέως ἦν, ἀλλὰ καινῶν πραγμάτων. The genitive stands in a predicate relation to ἀγῶνα, but is certainly one of material. 558 ἐς Οἰδίπου δὲ παῖδε, διπτύχω κόρῳ, / Ἄρης κατέσκηψ', ἔς τε μονομάχου πάλης / ἀγῶνα νῦν ἑστᾶσιν. μονομάχου πάλης shows in what the ἀγών consisted. Av. 908 ἐγὼ μελιγλώσσων ἐπέων ἰεὶς ἀοιδάν. The genitive has a slight objective quality if we consider the action implied by ἀοιδά, but this consideration is outweighed by the fact that μελιγλώσσων ἐπέων shows of what the song is composed. In ὕμνων ἀοιδαῖς 906, however, it is difficult to see a genitive of material, because of the similarity in meaning of the two words. Here we must insist on the objective character of the relation or else call it an appositional genitive. Thes. 53 κάμπτει δὲ νέας ἀψῖδας ἐπῶν. Compare Ran. 212 f. ξύναυλον ὕμνων βοὰν / φθεγξώμεθα. ὕμνων has an objective notion mingled with that of material. 346 ff. ἀποσείονται δὲ λύπας / χρονίους τ' ἐτῶν / παλαιῶν ἐνιαυτούς. In 818 the genitive of material is fairly clear: ἔσται δ' ἱππολόφων τε λόγων κορυθαίολα νείκη, *disputes consisting of* . . . Av. 1374 πέτομαι δ' ὁδὸν ἄλλοτ' ἐπ' ἄλλαν μελέων. The genitive relation is vague. Ach. 687 σκανδάληθρ' ἱστὰς ἐπῶν, *traps of words*. Ran. 943 χυλὸν διδοὺς στωμυλμάτων ἀπὸ βιβλίων ἀπηθῶν, *decoction of chatter* (Merry). χυλόν is of course a concrete noun used here in a metaphorical sense.

CHAPTER VIII

TRUE GENITIVE WITH VERBS AND ADJECTIVES

The constructions of the genitive case with verbs are divided into two classes distinct in their historical development. In the one class the genitive represents the Indo-European ablative, and the construction usually involves the idea of origin, separation, or cause. This type is called the Ablatival Genitive and will be treated in the next chapter. The other class, which forms the subject of the present chapter, originated in constructions where the verb was felt as affecting its object not in its totality but only in part. It is called the True Genitive in order to distinguish it from the genitive which, in the separate development of primitive Greek, took over the functions of the old ablative case. In certain constructions it is difficult to determine whether the genitive is ablatival in its origin or not (for example with verbs of hearing, where the genitive represents the *source* of the sound and the person of whose sphere the sound forms a part), but a solution of such problems in historical syntax is not attempted here.

In this chapter I have included some constructions where the genitive depends not on a verb but on an adjective, because in certain cases the two types of construction correspond so closely that a classification of them in widely separated portions of the work would misrepresent the facts. I refer especially to the adjectives signifying *full* and the verbs signifying *be full* and *make full.*

A. In the following passages the genitive depends on verbs of *seizing, clinging to, laying claim to,* etc.

1. In this section the object denotes either a person or a thing seized. In the passages where two genitives appear (e. g. Eq. 1237 *πῶς εἶπας; ὥς μου χρησμὸς ἅπτεται φρενῶν,* compare Vesp. 1236 f., Ach. 585 f., 1214, 1216 f., Lys. 363) it seems better to regard the genitive of the person as a possessive depending on the genitive of the part seized, rather than to construe both genitives with the verb.

a) With *ἅπτομαι* and compounds: Eq. 1237 *πῶς εἶπας; ὥς μου χρησμὸς ἅπτεται φρενῶν.* 1272 *σᾶς ἁπτόμενος φαρέτρας.* Lys. 365 *ἅψαι μόνον*

Στρατυλλίδος τῷ δακτύλῳ προσελθών. Thes. 1115 *φέρε δεῦρό μοι τὴν χεῖρ', ἵν' ἄψωμαι κόρης.* Ran. 894 *ὀρθῶς μ' ἐλέγχειν ὧν ἂν ἅπτωμαι λόγων.* 474 f. *πλευμόνων τ' ἀνθάψεται / Ταρτησία μύραινα.* Plut. 728 *τῆς κεφαλῆς ἐφήψατο.* 1067 f. *πειρᾷ μὲν οὖν ἴσως σε καὶ τῶν τιτθίων / ἐφάπτεταί σου.*

b) With *δράττομαι*: Ran. 544 f. (sc. *εἰ*) *ἐγὼ δὲ πρὸς τοῦτον βλέπων / τοὐρεβίνθου 'δραττόμην.*

c) With *ἔχομαι* and *ἀντέχομαι*: Vesp. 1234 f. *'ὦνθρωφ', οὗτος ὁ μαιόμενος τὸ μέγα κράτος, / ἀντρέψεις ἔτι τὰν πόλιν· ἃ δ' ἔχεται ῥοπᾶς.'* Pax 479 f. *ἆρ' οἶσθ' ὅσοι γ' αὐτῶν ἔχονται τοῦ ξύλου, / μόνοι προθυμοῦνται.* 863 *τί δῆθ' ὅταν ξυνὼν τῶν τιτθίων ἔχωμαι;* Lys. 445 *ποῦ τοξότης; ταύτης ἔχου.* Thes. 488 f. *εἶτ' ἠρειδόμην / παρὰ τὸν 'Αγυιᾶ κύβδ' ἐχομένη τῆς δάφνης.* Plut. 101 *μὰ Δί' ἀλλὰ πολλῷ μᾶλλον ἐξόμεσθά σου.* Fr. 616 *ἔφευγε κἀγὼ τῆς ὑπαντὰξ εἰχόμην.* Ach. 1121 *Λα. ἔχ', ἀντέχου παῖ. Δι. καὶ σὺ παῖ τοῦδ' ἀντέχου.* Lamachus is speaking of pulling off the spear-case from the spear, Dicaeopolis of pulling off the meat from the spit. Av. 1658 *ἀνθέξεταί σου τῶν πατρῴων χρημάτων. ἀνθέξεται* is here used in the sense of *claim*. Lys. 161 *ἀντέχου σὺ τῶν θυρῶν.*

d) With *λάζυμαι*: Lys. 209 *λάζυσθε πᾶσαι τῆς κύλικος ὦ Λαμπιτοῖ.*

e) With *λαμβάνομαι* and compounds (active *λαμβάνω* in this sense only in Av. 1760 f., a lyrical passage, and active *ξυλλαμβάνω* in Vesp. 733 f., a lyrical passage, and Pax 437, a trimeter): Av. 1760 *πτερῶν ἐμῶν / λαβοῦσα συγχόρευσον.* Vesp. 434 *καὶ λάβεσθε τουτουὶ καὶ μὴ μεθῆσθε μηδενί.* 1236 f. *τί δ' ὅταν Θέωρος πρὸς ποδῶν κατακείμενος / ᾄδῃ Κλέωνος λαβόμενος τῆς δεξιᾶς.* See the remark at the beginning of the section. Vesp. 1342 *τῇ χειρὶ τουδὶ λαβομένη τοῦ σχοινίου.* Lys. 363 *κοὐ μή ποτ' ἄλλη σου κύων τῶν ὄρχεων λάβηται.* On this and also on the next passage see the remark at the beginning of the section. Ach. 585 f. *τῆς κεφαλῆς νύν μου λαβοῦ, / ἵν' ἐξεμέσω.* 923 *κεἴπερ λάβοιτο τῶν νεῶν τὸ πῦρ ἅπαξ.* 1214 f. *λάβεσθέ μου λάβεσθε τοῦ σκέλους παπαῖ, / προσλάβεσθ' ὦ φίλοι.* Thes. 241 f. *ὕδωρ ὕδωρ ὦ γείτονες. / πρὶν ἀντιλαβέσθαι † πρωκτὸν τῆς φλογός.†* This verse is undoubtedly corrupt. Cobet deleted it and Dindorf proposed *τοῦ γε πρωκτοῦ τὴν φλόγα.* Ran. 777 *ἀντελάβετο τοῦ θρόνου.* 786 f. *κἄπειτα πῶς / οὐ καὶ Σοφοκλέης ἀντελάβετο τοῦ θρόνου;* Lys. 596 f. *τῆς δὲ γυναικὸς σμικρὸς ὁ καιρός, κἂν τούτου μὴ 'πιλάβηται, / οὐδεὶς ἐθέλει γῆμαι ταύτην.* Ach. 1216 f. *ἐμοῦ δέ γε σφὼ τοῦ πέους ἄμφω μέσου / προσλάβεσθ' ὦ φίλαι.* See the note

at the beginning of the section. *μέσου* probably belongs with *πέους*. Lys. 202 *καταθεῖσα ταύτην προσλαβοῦ μοι τοῦ κάπρου.* 313 *τίς ξυλλάβοιτ' ἂν τοῦ ξύλου;* On the next two examples see the remark at the beginning of this sub-section. Vesp. 733 f. *σοὶ δὲ νῦν τις θεῶν παρὼν ἐμφανὴς / ξυλλαμβάνει τοῦ πράγματος.* Pax 437 f. *χὥστις προθύμως ξυλλάβοι τῶν σχοινίων / τοῦτον τὸν ἄνδρα μὴ λαβεῖν ποτ' ἀσπίδα.*

f) With *προσποιοῦμαι*: Eccl. 870 f. *δέδοικα γὰρ μὴ καὶ παρὰ τῇ στρατηγίδι, / ὅταν κατατιθῶ, προσποιῇ τῶν χρημάτων.*

g) With *σιγγάνω*, the Laconian form of *θιγγάνω*: Lys. 1004 f. *ταὶ γὰρ γυναῖκες οὐδὲ τῶ μύρτω σιγεῖν / ἐῶντι.*

2. In the following passages the genitive signifies the part by which the person is seized (or hung, or dragged). The person himself, if he is designated, stands in the accusative. In the passages (see the introductory remark in Section 1. above) where two genitives, one of the person and one of the part, appear, it has seemed best to construe the genitive of the person as a possessive. I have not divided this section into sub-sections because the number of examples is comparatively small and most of the verbs occur but once. Lys. 1119 *ἦν μὴ διδῷ τὴν χεῖρα, τῆς σάθης ἄγε.* 1121 *οὗ δ' ἂν διδῶσι πρόσαγε τούτους λαβομένη.* *οὗ* is the direct object of *διδῶσι* but is attracted into the genitive case by its dependence on *πρόσαγε* and *λαβομένη*—for it must depend on both these verbs, unless we adopt Dobree's emendation *τούτου*, in which case *τούτου* would depend on *πρόσαγε . . . λαβομένη*, while *οὗ* would show the sort of case-attraction treated in Appendix I. 2. Eq. 772 *καὶ τῇ κρεάγρᾳ τῶν ὀρχιπέδων ἑλκοίμην ἐς Κεραμεικόν.* Vesp. 568 f. *τὰ παιδάρι' εὐθὺς ἀνέλκει / τὰς θηλείας καὶ τοὺς υἱεῖς τῆς χειρός.* Eq. 365 *ἐγὼ δέ γ' ἐξέλξω σε τῆς πυγῆς θύραζε κύβδα.* Plut. 309 ff. *οὐκοῦν σε τὴν Κίρκην . . . / . . . / 311 λαβόντες ὑπὸ φιληδίας / τὸν Λαρτίου μιμούμενοι τῶν ὄρχεων κρεμῶμεν.* Lys. 704 f. *πρὶν ἂν / τοῦ σκέλους ὑμᾶς λαβών τις ἐκτραχηλίσῃ φέρων.* Plut. 955 f. *ἀλλ' ὁ βαλανεὺς ἕλξει θύραζ' αὐτὸν λαβὼν / τῶν ὀρχιπέδων.* Eccl. 1019 f. *ταῖς πρεσβυτέραις γυναιξὶν ἔστω τὸν νέον / ἕλκειν ἀνατεὶ λαβομένας τοῦ παττάλου.* Lys. 724 f. *ἤδη πέτεσθαι διανοουμένην κάτω / ἐς Ὀρσιλόχου χθὲς τῶν τριχῶν κατέσπασα.* In Nub. 762 f. *ἀλλ' ἀποχάλα τὴν φροντίδ' ἐς τὸν ἀέρα / λινόδετον ὥσπερ μηλολόνθην τοῦ ποδός*, the genitive depends on the verbal notion (compare *δέω* = *bind*) in *λινόδετον*.

B. In the following passages the genitive depends on verbs of *beginning* or of *making trial of.*

1. With the active ἄρχω and κατάρχω meaning *begin, take the lead in:* Pax 435 f. σπένδοντες εὐχόμεσθα τὴν νῦν ἡμέραν / Ἕλλησιν ἄρξαι πᾶσι πολλῶν κἀγαθῶν. 605 πρῶτα μὲν γὰρ † αὐτῆς ἦρξεν † Φειδίας πράξας κακῶς. αὐτῆς ἦρξεν is unmetrical and unintelligible. Bentley's emendation ἦρξεν αὐτῆς corrects the metre but not the sense. Seidler proposed ἦρξεν ἄτης, Madvig ἦρξ' ἀϋτῆς. Av. 1596 f. ἀλλ' οὔτε πρότερον πώποθ' ἡμεῖς ἤρξαμεν / πολέμου πρὸς ὑμᾶς. Lys. 638 f. ἡμεῖς γὰρ ὦ πάντες ἀστοὶ λόγων κατάρχομεν / τῇ πόλει χρησίμων.

2. With the middle ἄρχομαι and κατάρχομαι meaning simply *begin:* Av. 682 ff. ἀλλ' ὦ καλλιβόαν κρέκουσ' / αὐλὸν φθέγμασιν ἠρινοῖς / ἄρχου τῶν ἀναπαίστων. Lys. 1042 ἀλλὰ κοινῇ συσταλέντες τοῦ μέλους ἀρξώμεθα. Thes. 1064 ἀλλ' ἄρχου λόγων. Av. 959 μὴ κατάρξῃ τοῦ τράγου, with reference to the beginning of a sacrifice.

3. With πειρῶμαι and its compounds: Ach. 742 f. ὡς ναὶ τὸν Ἑρμᾶν, αἴπερ ἰξεῖτ' οἴκαδις / ἄπρατα, πειρασεῖσθε τᾶς λιμῶ κακῶς. The dialect is Megarian. πειρασεῖσθε is used in the sense *experience.* Eq. 505 f. ὦ παντοίας ἥδη Μούσης / πειραθέντες καθ' ἑαυτούς. Eccl. 8 f. Ἀφροδίτης τρόπων / πειρωμέναισι πλησίον παραστατεῖς. Nub. 477 καὶ διακίνει τὸν νοῦν αὐτοῦ καὶ τῆς γνώμης ἀποπειρῶ. Ran. 648 τουδὶ δ' αὖθις ἀποπειράσομαι. Eq. 1234 καί σου τοσοῦτον πρῶτον ἐκπειράσομαι. Lys. 1112 f. ἀλλ' οὐχὶ χαλεπὸν τοὔργον, εἰ λάβοι γέ τις / ὀργῶντας ἀλλήλων τε μὴ 'κπειρωμένους.

C. In the following passages the genitive depends on verbs meaning *acquire, obtain by lot, happen upon.*

1. With ἀπολαγχάνω (which Harpocration explains as a substitute for the simplex: ἀπολαχεῖν· ἀντὶ ἁπλοῦ τοῦ λαχεῖν) : Fr. 494 οὐ μὴν ὅ γε σὸς ἀδελφὸς οὗ ἀπελάγχανεν. As the text stands the sense is incomplete. Bekker, Anecdota 217 : 3, proposes to supply διεσπάθησε in the preceding verse, making the passage translate: *non dissipavit frater tuus quae (tum) sortiebatur.*

2. With τυγχάνω and compounds: Ach. 466 f. δεῖ γὰρ ἑνὸς οὗ μὴ τυχὼν / ἀπόλωλα. 713 τοὺς γέροντας οὐκ ἐᾶθ' ὕπνου τυχεῖν. Eq. 111 f. ἀτὰρ τοῦ δαίμονος / δέδοιχ' ὅπως μὴ τεύξομαι κακοδαίμονος. κακοδαίμονος stands in a predicate relation to τοῦ δαίμονος. 509 οὐκ ἂν φαύλως

ἔτυχεν τούτου. Nub. 435 τεύξει τοίνυν ὧν ἱμείρεις. ὧν depends on ἱμείρεις as well as on τεύξει. There is no attraction of cases here since both verbs naturally govern the genitive case. 619 τῆς ἑορτῆς μὴ τυχόντες κατὰ λόγον τῶν ἡμερῶν. Vesp. 1462 ff. πολλοῦ δ' ἐπαίνου παρ' ἐμοὶ / καὶ τοῖσιν εὖ φρονοῦσιν / τυχὼν ἄπεισιν. Av. 1223 ἀπέθανες (sc. ἄν), εἰ τῆς ἀξίας ἐτύγχανες. Thes. 289 f. καὶ τοῦ θυγατρίου χοῖρον ἀνδρός μοι τυχεῖν / πλουτοῦντος, ἄλλως δ' ἠλιθίου κἀβελτέρου. χοῖρος is here used in its obscene sense. The text is uncertain, but practically all editions have ἀνδρός depending on τυχεῖν. Plut. 107 f. (Plutus speaking) ἡνίκ' ἂν δέ μου / τύχωσ' ἀληθῶς καὶ γένωνται πλούσιοι. 245 μετρίου γὰρ ἀνδρὸς οὐκ ἐπέτυχες πώποτε. 635 f. ἐξωμμάτωται καὶ λελάμπρυνται κόρας, / Ἀσκληπιοῦ παιῶνος εὐμενοῦς τυχών. εὐμενοῦς is probably in a predicate relation to the other genitives. Fr. 676 b (vs. 3) ἀλλ' ὅ τι γράψαι, ταῦτ' ἂν μέλιτος καὶ Σειρήνων ἐτετεύχει, *partook of the nature of honey and the Sirens.*

D. In the following passages the genitive depends on verbs of *enjoying, reaping the benefit of, deriving profit from.* In alphabetizing I have treated both ἀπολαύω and ἀπομάττω as beginning with *a*, because the former is known only in the ἀπο- compound, while the latter is scarcely used in the simplex in the sense in which we find it in the present division.

1. With ἀπολαύω: Eq. 780 σου τῆς ἀνθρακιᾶς ἀπολαύει, *he warms himself at your fire.* Nub. 1231 τί γὰρ ἄλλ' ἂν ἀπολαύσαιμι τοῦ μαθήματος; Lys. 591 f. εἶθ' ἡνίκα χρῆν εὐφρανθῆναι καὶ τῆς ἥβης ἀπολαῦσαι, / μονοκοιτοῦμεν διὰ τὰς στρατιάς. Thes. 1008 ταυτὶ τὰ βέλτιστ' ἀπολέλαυκ' Εὐριπίδου. Eccl. 426 ἵνα τοῦτ' ἀπέλαυσαν Ναυσικύδους τἀγαθόν. Plut. 236 ἀγαθὸν γὰρ ἀπέλαυσ' οὐδὲν αὐτοῦ (sc. τοῦ εἰσιέναι εἰς οἰκίαν ἀλλοτρίαν) πώποτε.

2. With ἀπομάττομαι: Eq. 819 κἀκεῖνος μὲν φεύγει τὴν γὴν σὺ δ' Ἀχιλλείων ἀπομάττει. The genitive depends on the ἀπολαύεις which is probably to be expected after it. ἀπομάττει, which is used παρὰ προσδοκίαν, normally governs the dative case.

3. With ὀνίναμαι and κατονίναμαι: Thes. 469 f. καὐτὴ γὰρ ἔγωγ', οὕτως ὀναίμην τῶν τέκνων, / μισῶ τὸν ἄνδρ' ἐκεῖνον, εἰ μὴ μαίνομαι. Eccl. 915 ff. κά- / λει τὸν Ὀρθαγόραν, ὅπως / σαυτῆς κατόναι', ἀντιβολῶ σε. This passage is lyrical. The other is in iambic trimeters, but the

expression *οὕτως ὀναίμην τῶν τέκνων* is probably a conventionalized imprecation, since *ὀνίναμαι* is not common in prose. Compare Dem. XXVIII. 20.

E. In the following passages the genitive depends on verbs of *loving, desiring,* or *striving for.*

1. With *γλίχομαι*: Fr. 102 *τί δῆτα τούτων τῶν κακῶν, ὦ παῖ, γλίχει;*

2. With *ἐπιθυμῶ*: Nub. 412 *ὦ τῆς μεγάλης ἐπιθυμήσας σοφίας ἄνθρωπε παρ' ἡμῶν.* 433 *μὴ 'μοί γε λέγειν γνώμας μεγάλας· οὐ γὰρ τούτων ἐπιθυμῶ.* 435 *οὐ γὰρ μεγάλων ἐπιθυμεῖς.* Pax 12 *τετριμμένης* (sc. *μάζης*) *γάρ φησιν ἐπιθυμεῖν.* 447 f. *κεἴ τις δορυξὸς ἢ κάπηλος ἀσπίδων, / ἵν' ἐμπολᾷ βέλτιον, ἐπιθυμεῖ μαχῶν.* Av. 78 *ἔτνους δ' ἐπιθυμεῖ.* 1345 ff. **Πα.** *ἐπιθυμῶ τῶν νόμων. / **Πι.** ποίων νόμων; πολλοὶ γὰρ ὀρνίθων νόμοι. / **Πα.** πάντων.* Ran. 62 f. **Δι.** *ἤδη ποτ' ἐπεθύμησας ἐξαίφνης ἔτνους; / **Ἡρ.** ἔτνους; βαβαιάξ, μυριάκις γ' ἐν τῷ βίῳ.* 360 *κερδῶν ἰδίων ἐπιθυμῶν.* Eccl. 618 *κᾆτ' ἦν ταύτης ἐπιθυμήσῃ, τὴν αἰσχρὰν πρῶθ' ὑποκρούσει.* 1015 ff. *ἔδοξε ταῖς γυναιξίν, ἢν ἀνὴρ νέος / νέας ἐπιθυμῇ, μὴ σποδεῖν αὐτὴν πρὶν ἂν / τὴν γραῦν προκρούσῃ πρῶτον· ἢν δὲ μὴ 'θέλῃ / πρότερον προκρούειν ἀλλ' ἐπιθυμῇ τῆς νέας, / . . .* Fr. 9 *καί κ' ἐπιθυμήσειε νέος νῆς* (= *νέας*) *ἀμφιπόλοιο.* 82 *ἢ βοιδαρίων τις ἀπέκτεινε ζεῦγος χολίκων ἐπιθυμῶν. χολίκων* depends on *ἐπιθυμῶν.* 569 (vs. 9) *ὅτου τις ἐπιθυμεῖ λαβεῖν.*

3. With *ἐπιτύφομαι*: Lys. 221 *ὅπως ἂν ἀνὴρ ἐπιτυφῇ μάλιστά μου.* 222 is an exact repetition.

4. With *ἔραμαι* (a poetic verb: the first passage is in anapaestic dimeter and in imitation of the tragic style, while the second is a direct quotation from Iliad IX. 63 f.) Vesp. 751 *κείνων ἔραμαι, κεῖθι γενοίμαν. κείνων* refers to Philocleon's old life in the law-court, and *κεῖθι* to the place itself. Pax 1097 f. *'ἀφρήτωρ ἀθέμιστος ἀνέστιός ἐστιν ἐκεῖνος, / ὃς πολέμου ἔραται ἐπιδημίου ὀκρυόεντος.'*

5. With *ἐρῶ* (*ἐράω*): Ach. 32 *εἰρήνης ἐρῶν.* Eq. 734 (addressed by the Sausage-seller to Demos) *ἐρῶν πάλαι σου βουλόμενός τέ σ' εὖ ποιεῖν.* Nub. 1303 *οἷον τὸ πραγμάτων ἐρᾶν φλαύρων.* Vesp. 89 *ἐρᾷ τε τούτου, τοῦ δικάζειν.* 1365 *ποθεῖν ἐρᾶν τ' ἔοικας ὡραίας σοροῦ.* Av. 135 f. **Επ.** *νὴ Δία ταλαιπώρων γε πραγμάτων ἐρᾷς. / τί δαὶ σύ; **Πι.** τοιούτων ἐρῶ κἀγώ. **Επ.** τίνων;* 143 *ὦ δειλακρίων σὺ τῶν κακῶν οἵων ἐρᾷς.* The genitives depend on *ἐρᾷς. τῶν κακῶν οἵων ἐρᾷς* = *οἵων τῶν κακῶν ἐρᾷς.* 592 *πλουτεῖν δὲ πόθεν δώσομεν αὐτοῖς; καὶ γὰρ τούτου σφόδρ' ἐρῶσιν.* 1635 *οὐ διαλλαγῶν*

ἐρᾷς. Ran. 1392 ‘μόνος θεῶν γὰρ Θάνατος οὐ δώρων ἐρᾷ.’ Plut. 179 ἐρᾷ δὲ Λαΐς οὐ διὰ σὲ Φιλωνίδου; Fr. 282 οὐδὲν μὰ Δί’ ἐρῶ λοπάδος ἐψητῶν.

6. With ἐφίεμαι: Av. 1105 f. πρῶτα μὲν γὰρ οὗ μάλιστα πᾶς κριτὴς ἐφίεται, / γλαῦκες ὑμᾶς οὔποτ’ ἐπιλείψουσι Λαυρειωτικαί.

7. With ἱμείρω: Nub. 435 τεύξει τοίνυν ὧν ἱμείρεις. ὧν depends on τεύξει as well as on ἱμείρεις. There is no attraction of cases since both verbs naturally govern the genitive case.

8. With κιττῶ: Pax 497 f. ὑμεῖς μὲν γοῦν οἱ κιττῶντες / τῆς εἰρήνης σπᾶτ’ ἀνδρείως.

9. With τρύχομαι: Pax 987 ff. μὰ Δί’ ἀλλ’ ἀπόφηνον ὅλην σαυτὴν / γενναιοπρεπῶς τοῖσιν ἐρασταῖς / ἡμῖν, οἳ σου τρυχόμεθ’ ἤδη / τρία καὶ δέκ’ ἔτη.

F. In the following passages the genitive depends on verbs of *caring for, being concerned about* and their opposites.

1. With ἐπιμελοῦμαι: Vesp. 154 τῆς κατακλῄδος ἐπιμελοῦ. Plut. 1117 κακῶς γὰρ ἐπεμελεῖσθ’ ἡμῶν τότε.

2. With κήδομαι: Ach. 332 εἴσομαι δ’ ὑμῶν τάχ’ ὅστις ἀνθράκων τι κήδεται. 1028 ἀλλ’ εἴ τι κήδει Δερκέτου Φυλασίου. Eq. 1341 f. ‘ὦ Δῆμ’ ἐραστής εἰμι σὸς φιλῶ τέ σε / καὶ κήδομαί σου καὶ προβουλεύω μόνος.’ Both verbs in 1342 govern the genitive. Nub. 106 ἀλλ’ εἴ τι κήδει τῶν πατρῴων ἀλφίτων.

3. With the impersonal verb μέλει: Vesp. 1287 f. οὐκτὸς ἐγέλων μέγα κεκραγότα (sc. με) θεώμενοι, / οὐδὲν ἄρ’ ἐμοῦ μέλον (accusative absolute). Lys. 248 ὀλίγον αὐτῶν μοι μέλει. 895 ff. Μυ. ὀλίγον αὐτῶν μοι μέλει. / Κι. ὀλίγον μέλει σοι τῆς κρόκης φορουμένης / ὑπὸ τῶν ἀλεκτρυόνων; Eccl. 641 f. τότε δ’ αὐτοῖς οὐκ ἔμελ’ οὐδὲν / τῶν ἀλλοτρίων (sc. πατέρων) ὅστις τύπτοι. Plut. 1118 καὶ τῶν μὲν ἄλλων μοι θεῶν ἧττον μέλει.

4. With προτιμῶ: Plut. 883 οὐδὲν προτιμῶ σου.

5. With φροντίζω: Ach. 653 f. καὶ τῆς νήσου μὲν ἐκείνης / οὐ φροντίζουσι. Eq. 776 οὐ φροντίζων τῶν ἰδιωτῶν οὐδενός, εἰ σοὶ χαριοίμην. οὐδενός depends on φροντίζων, ἰδιωτῶν on οὐδενός. Nub. 125 ἀλλ’ εἴσειμι, σοῦ δ’ οὐ φροντιῶ. Lys. 696 οὐ γὰρ ὑμῶν φροντίσαιμ’ ἄν. 915 εἰς ἐμὲ τράποιτο· μηδὲν ὅρκου φροντίσῃς. Eccl. 530 f. τῆς λεχοῦς δ’ οὐ φροντίσαι / οὕτως ἐχούσης ὥνερ; In Nub. 75 f. φροντίζω is used in the sense *trying to think of, devise*: νῦν οὖν ὅλην τὴν νύκτα φροντίζων ὁδοῦ / μίαν ἦῦρον ἀτραπὸν δαιμονίως ὑπερφυᾶ.

6. With ἀμελῶ, the opposite in meaning of the other verbs in this division: Nub. 988 f. ὅταν ὀρχεῖσθαι Παναθηναίοις δέον αὐτοὺς / τὴν ἀσπίδα τῆς κωλῆς προέχων ἀμελῇ τῆς Τριτογενείας, *dishonors Tritogenia* by not carrying his shield in the proper attitude. Eccl. 586 f. τοῦτο γὰρ ἡμῖν / δρᾶν ἀντ' ἄλλης ἀρχῆς ἐστιν, τῶν δ' ἀρχαίων ἀμελῆσαι. Plut. 516 ἢν ἐξῇ ζῆν ἀργοῖς ὑμῖν τούτων πάντων ἀμελοῦσιν. 557 σκώπτειν πειρᾷ καὶ κωμῳδεῖν τοῦ σπουδάζειν ἀμελήσας.

G. In the following passages the genitive depends on verbs of *remembering* and *forgetting*.

1. With μιμνῄσκομαι and ἀναμιμνῄσκομαι (the former only in the perfect medio-passive system and the aorist passive, the latter only in one passage, in the aorist passive): Eq. 526 Κρατίνου μεμνημένος. 1180 καλῶς γ' ἐποίησε τοῦ πέπλου μεμνημένη. 1277 οὐκ ἂν ἀνδρὸς ἐμνήσθην φίλου. Nub. 925 f. Αδ. ὦμοί σοφίας— Δι. ὦμοι μανίας— / Αδ. ἧς ἐμνήσθης—. ἐμνήσθης governs only ἧς. Vesp. 443 f. οὐδὲν τῶν πάλαι μεμνημένοι / διφθερῶν κἀξωμίδων. κυνᾶς in 445 should be in the genitive case as depending on μεμνημένοι, but it has been attracted into the accusative by the influence of the relative clause which precedes it. Pax 719 ὦνθρωπε χαίρων ἄπιθι καὶ μέμνησό μου. 1275 ἀσπίδας; οὐ παύσει μεμνημένος ἀσπίδος ἡμῖν; Av. 1632 καὶ νὴ Δί' ἕτερόν γ' ἐστὶν οὗ 'μνήσθην ἐγώ. Ran. 593 καὶ βλέπειν αὖθις τὸ δεινόν, τοῦ θεοῦ μεμνημένον. 1469 μεμνημένος νυν τῶν θεῶν οὓς ὤμοσας. Eccl. 951 ἀλλ' οὗτοσὶ γὰρ αὐτὸς οὗ 'μεμνήμεθα. 1154 f. σμικρὸν δ' ὑποθέσθαι τοῖς κριταῖσι βούλομαι, / τοῖς σοφοῖς μὲν τῶν σοφῶν μεμνημένοις κρίνειν ἐμέ. Plut. 991 ἵνα τοὐμὸν ἱμάτιον φορῶν μεμνῇτό μου. Pax 571 ff. ἀλλ' ἀναμνησθέντες ὥνδρες / τῆς διαίτης τῆς παλαιᾶς, / ἣν παρεῖχ' αὕτη ποθ' ἡμῖν, / τῶν τε παλασίων ἐκείνων / τῶν τε σύκων τῶν τε μύρτων, / τῆς τρυγός τε τῆς γλυκείας / τῆς ἰωνιᾶς τε τῆς πρὸς / τῷ φρέατι τῶν τ' ἐλαῶν / ὧν ποθοῦμεν.

2. With ἐπιλανθάνομαι: Vesp. 605 ὃ δέ γ' ἥδιστον τούτων ἐστὶν πάντων, οὗ 'γὼ 'πελελήσμην, / . . .

H. In the following passages the genitive depends on verbs of *ruling* or *having control over*.

1. With ἄρχω: Ach. 760 Δι. ἄλας οὖν φέρεις; Με. οὐχ ὑμὲς αὐτῶν ἄρχετε; The dialect is Megarian. ἄρχετε here = *have control of*. Eq. 797 ἵνα γ' Ἑλλήνων ἄρξῃ πάντων. 801 οὐχ ἵνα γ' ἄρξῃ μὰ Δί' Ἀρκαδίας προνοούμενος. 839 τῶν ξυμμάχων τ' ἄρξεις ἔχων τρίαιναν.

965 f. *ἄρξαι σε δεῖ / χώρας ἁπάσης.* 1307 ff. *‘ἀποτρόπαι’ οὐ δῆτ’ ἐμοῦ γ’ ἄρξει ποτ’, ἀλλ’ ἐάν με χρῇ, / ὑπὸ τερηδόνων σαπεῖσ’ ἐνταῦθα καταγηράσομαι·’ / ‘οὐδὲ Ναυφάντης γε τῆς Ναύσωνος . . .’* Vesp. 517 f. *παῦε δουλείαν λέγων* (sc. *πρὸς ἐμέ*), */ ὅστις ἄρχω τῶν ἁπάντων.* 577 *φάσκων τῆς Ἑλλάδος ἄρχειν.* 667 f. *σὺ γὰρ ὦ πάτερ αὐτοὺς / ἄρχειν αἱρεῖ σαυτοῦ.* 678 f. *σοὶ δ’ ὧν ἄρχεις . . . / οὐδεὶς οὐδὲ σκορόδου κεφαλὴν τοῖς ἐψητοῖσι δίδωσιν.* *ὧν* depends not only on *ἄρχεις* but also as a partitive on *οὐδείς*. 700 *πόλεων ἄρχων πλείστων ἀπὸ τοῦ Πόντου μέχρι Σαρδοῦς.* Pax 619 *αἱ πόλεις ὧν ἤρχετε.* 1082 *ἐξὸν σπεισαμένοις κοινῇ τῆς Ἑλλάδος ἄρχειν.* Av. 185 *ὥστ’ ἄρξετ’ ἀνθρώπων μὲν ὥσπερ παρνόπων.* 481 *ὡς δ’ οὐχὶ θεοὶ τοίνυν ἦρχον τῶν ἀνθρώπων τὸ παλαιόν.* 483 f. *αὐτίκα δ’ ὑμῖν πρῶτ’ ἐπιδείξω τὸν ἀλεκτρυόν’, ὡς ἐτυράννει / ἦρχέ τε Περσῶν πρῶτον πάντων Δαρείου καὶ Μεγαβάζου.* If we retain *Δαρείου καὶ Μεγαβάζου*, the reading of the manuscripts, these words are in apposition with *Περσῶν*, but the text is probably corrupt. Hirschig, followed by Kock and van Leeuwen, changed *πρῶτον* to *πρότερον* and read the plural *Δαρείων καὶ Μεγαβάζων.* 499 f. *Πι. ἐκτῖνος δ’ οὖν τῶν Ἑλλήνων ἦρχεν τότε κἀβασίλευεν. / Χο. τῶν Ἑλλήνων;* 1226 f. *εἰ τῶν μὲν ἄλλων ἄρχομεν, ὑμεῖς δ’ οἱ θεοὶ / ἀκολαστανεῖτε.* 1732 ff. *τῶν ἠλιβάτων θρόνων / ἄρχοντα θεοῖς μέγαν / Μοῖραι ξυνεκοίμισαν.* Eccl. 556 f. *Πρ. τί δρᾶν; ὑφαίνειν; Βλ. οὐ μὰ Δί’ ἀλλ’ ἄρχειν. Πρ. τίνων; / Βλ. ἁπαξαπάντων τῶν κατὰ πόλιν πραγμάτων.* Plut. 130 *αὐτίκα γὰρ ἄρχει διὰ τίν’ ὁ Ζεὺς τῶν θεῶν;*

2. With *βασιλεύω*: Eq. 1086 ff. *Κλ. ἀλλὰ γάρ ἐστιν ἐμοὶ χρησμὸς περὶ σοῦ πτερυγωτός, / αἰετὸς ὡς γίγνει καὶ πάσης γῆς βασιλεύεις. / Αλ. καὶ γὰρ ἐμοί· καὶ γῆς καὶ τῆς ἐρυθρᾶς γε θαλάσσης.* Av. 499 f. *Πι. ἐκτῖνος δ’ οὖν τῶν Ἑλλήνων ἦρχεν τότε κἀβασίλευεν. / Χο. τῶν Ἑλλήνων;* In 481 f. also (see above under *ἄρχω*) *ἐβασίλευον* as well as *ἦρχον* probably governs *τῶν ἀνθρώπων.*

3. With *ἰσχύω*: Vesp. 357 *ἤβων γὰρ κἀδυνάμην κλέπτειν, ἰσχυόν τ’ αὐτὸς ἐμαυτοῦ.*

4. With *κρατῶ*: Vesp. 1354 *νῦν δ’ οὐ κρατῶ ’γὼ τῶν ἐμαυτοῦ χρημάτων.* Pax 680 *ὅστις κρατεῖ νῦν τοῦ λίθου τοῦ ’ν τῇ πυκνί.* Ran. 710 ff. *ὁπόσοι / κρατοῦσι κυκησιτέφρου / ψευδολίτρου κονίας / καὶ Κιμωλίας γῆς.* Plut. 6 f. *τοῦ σώματος γὰρ οὐκ ἐᾷ τὸν κύριον / κρατεῖν ὁ δαίμων.* Ran. 266 *ἕως ἂν ὑμῶν ἐπικρατήσω τῷ κοάξ. ἐπικρατήσω = overcome.*

5. With *μεδέω* (always in expressions addressed to gods; Eq. 763

is an anapaestic tetrameter, Lys. 833 an iambic trimeter, the other two lyrical): Eq. 559 f. *δεῦρ' ἔλθ' ἐς χορὸν ὦ χρυσοτρίαιν' ὦ / δελφίνων μεδέων Σουνιάρατε.* 581 ff. *Ὦ πολιοῦχε Παλλάς, ὦ / τῆς ἱερωτάτης ἁπα- / σῶν πολέμῳ τε καὶ ποιη- / ταῖς δυνάμει θ' ὑπερφερού- / σης μεδέουσα χώρας.* 763 f. *τῇ μὲν δεσποίνῃ Ἀθηναίᾳ τῇ τῆς πόλεως μεδεούσῃ / εὔχομαι.* Lys. 833 f. *ὦ πότνια Κύπρου καὶ Κυθήρων καὶ Πάφου / μεδέουσα.*

6. With *προστατῶ*: Eq. 322 ff. *ἆρα δῆτ' οὐκ ἀπ' ἀρ- / χῆς ἐδήλους ἀναί- / δειαν ἥπερ μόνη / προστατεῖ ῥητόρων;*

7. With *στρατηγῶ*: Eq. 1313 *οὐ γὰρ ἡμῶν γε στρατηγῶν ἐγχανεῖται τῇ πόλει. στρατηγῶν* is of course the participle.

8. With *τυραννεύω*: Lys. 631 *ἀλλ' ἐμοῦ μὲν οὐ τυραννεύσουσι.*

9. With *τυραννῶ*: Av. 483 f. *ἐτυράννει / ἦρχέ τε Περσῶν πρῶτον πάντων Δαρείου καὶ Μεγαβάζου.* This passage is included under *ἄρχω* as well as under *τυραννῶ*, since the genitive may depend on both verbs. On the text see above under *ἄρχω*.

I. In the following passages the genitive is used with verbs of *exhaling an odor*. Adverbial accusatives of inner object are found (1 a) in Eq. 892 and Thes. 254; (1 b) Ach. 193 and Vesp. 38; (2) Plut. 1020; (3) Ach. 852; (4 a) Vesp. 913; (4 b) Fr. 319 and Ran. 338. For the genitive with *ὀσφραίνομαι* see L 6 below.

1. With *ὄζω* and *προσόζω*. Here the word in the genitive designates the odor itself or describes its nature. To these examples must be added those in Section 3 below, where the verb governs two genitives, one designating the odor itself or describing its nature (as in the present section) and the other designating its source.

a) Here the expressions are mostly not metaphorical: Eq. 892 *οὐκ ἐς κόρακας ἀποφθερεῖ βύρσης κάκιστον ὄζων;* 1332 *οὐ χοιρινῶν ὄζων ἀλλὰ σπονδῶν.* Nub. 49 ff. *συγκατεκλινόμην ἐγὼ / ὄζων τρυγὸς τρασιᾶς ἐρίων περιουσίας* (*ἐρίων* depends on *περιουσίας*), */ ἡ δ' αὖ μύρου κρόκου καταγλωττισμάτων, / δαπάνης λαφυγμοῦ Κωλιάδος Γενετυλλίδος.* 1007 *μίλακος ὄζων καὶ ἀπραγμοσύνης καὶ λεύκης φυλλοβολούσης.* Lys. 662 f. *τὸν ἄνδρα δεῖ / ἀνδρὸς ὄζειν.* 687 *ὡς ἂν ὄζωμεν γυναικῶν αὐτοδὰξ ὠργισμένων.* Thes. 254 *νὴ τὴν Ἀφροδίτην ἡδύ γ' ὄζει ποσθίου.* Eccl. 648 *σὺ δέ γ' ὄζοις ἂν καλαμίνθης.*

b) Here the expressions are metaphorical because either the subject of the verb, or the genitive, or both, are abstract: Ach. 190 ff. Δι. (sc. αἱ σπονδαί) ὄζουσι πίττης καὶ παρασκευῆς νεῶν. / Αμ. σὺ δ' ἀλλὰ τασδὶ τὰς δεκέτεις γεῦσαι λαβών. / Δι. ὄζουσι χαὖται πρέσβεων ἐς τὰς πόλεις / ὀξύτατον ὥσπερ διατριβῆς τῶν ξυμμάχων. / Αμ. ἀλλ' αὐταὶ σπονδαὶ τριακοντούτιδες / κατὰ γῆν τε καὶ θάλατταν. Δι. ὦ Διονύσια, / αὗται μὲν ὄζουσ' ἀμβροσίας καὶ νέκταρος / καὶ μὴ 'πιτηρεῖν σιτί' ἡμερῶν τριῶν. Nub. 398 ὦ μῶρε σὺ καὶ Κρονίων ὄζων καὶ Βεκκεσέληνε. The reference is to the Cronian Festival, here used with contempt as synonymous with antiquated ideas. Vesp. 38 ὄζει κάκιστον τοὐνύπιον βύρσης σαπρᾶς. Lys. 616 f. ἤδη γὰρ ὄζειν ταδὶ πλειόνων καὶ μειζόνων / πραγμάτων μοι δοκεῖ. 942 f. οὐχ ἡδὺ τὸ μύρον μὰ τὸν Ἀπόλλω τουτογί, / εἰ μὴ διατριπτικόν γε κοὐκ ὄζον γάμων. Fr. 246 ἀλλ' εἶσιθ' ὡς τὸ πρᾶγμ' ἐλέγξαι βούλομαι / τουτί· προσόζειν γὰρ κακοῦ τού μοι δοκεῖ. In some passages the concrete and the metaphorical notions are found side by side. Compare, for example, Eq. 1332, Nub. 49 ff., and 1007, all included above in a).

2. With ὄζω. Here the genitive designates the source from which the odor comes: Plut. 1020 ὄζειν τε τῆς χρόας ἔφασκεν ἡδύ μου. μου is possessive depending on τῆς χρόας. ὄζειν here is impersonal.

3. The following passages show one genitive of the word designating the odor itself and another of the word designating its source: Ach. 852 f. ὄζων κακὸν τῶν μασχαλῶν / πατρὸς Τραγασαίου. Vesp. 1058 f. ὑμῖν δι' ἔτους τῶν ἱματίων / ὀζήσει δεξιότητος. Pax 529 ff. τοῦ μὲν (sc. πλέκους) γὰρ ὄζει κρομμυοξυρεγμίας, / ταύτης (sc. τῆς Εἰρήνης) δ' ὀπώρας, ὑποδοχῆς, Διονυσίων, / αὐλῶν, τραγῳδῶν, Σοφοκλέους μελῶν, κιχλῶν, / ἐπυλλίων Εὐριπίδου— . . . / (535) κιττοῦ, τρυγοίπου, προβατίων βληχωμένων, / † κόλπου † γυναικῶν διατρεχουσῶν εἰς ἀγρόν, / δούλης μεθυούσης, ἀνατετραμμένου χοῦς. / ἄλλων τε πολλῶν κἀγαθῶν. κόλπου is suspicious; Hall and Geldart propose βολίτου in place of it. Eccl. 524 εἰ τῆς κεφαλῆς ὄζω μύρου.

4. In the following passages the genitive depends on verbs of meaning similar to that of ὄζω.

a) With προσέβαλε: Pax 180 πόθεν βροτοῦ με προσέβαλε;

b) With ἐνερεύγομαι (in second aorist active): Vesp. 912 ff. ἔμοιγέ τοι / τυροῦ κάκιστον ἀρτίως ἐνήρυγεν / ὁ βδελυρὸς οὗτος.

c) With πνέω and compounds: Eq. 437 ὡς οὗτος ἤδη καικίας καὶ συκοφαντίας πνεῖ. καικίας (in the nominative case) is the name of

the northeast wind, and *συκοφαντίας* is invented after it as the name of an imaginary *sycophant-wind,* but there is a double sense: *συκοφαντίας* is a genitive depending on *πνεῖ,* and *καικίας* suggests the genitive *κακίας.* Pax 525 ff. Τρ. *οἷον δὲ πνεῖς, ὡς ἡδὺ κατὰ τῆς καρδίας, / γλυκύτατον ὥσπερ ἀστρατείας καὶ μύρου.* / Ep. *μῶν οὖν ὅμοιον καὶ γυλιοῦ στρατιωτικοῦ;* Fr. 319 *ὦ Ζεῦ πολυτίμηθ' οἷον ἐνέπνευσ' ὁ μιαρὸς / φάσκωλος ἐυθὺς λυόμενός μοι τοῦ μύρου / καὶ βακκάριδος.* Ran. 338 *ὡς ἡδύ μοι προσέπνευσε χοιρείων κρεῶν.* The verb is impersonal.

J. In the following passages the genitive depends on verbs of *being full of, making full of,* and the like.

1. With *γαργαίρω*: Fr. 359 *ἀνδρῶν ἐπακτῶν πᾶσ' ἐγάργαιρ' ἑστία.*

2. With *γέμω*: Plut. 810 f. *αἱ δὲ λήκυθοι / μύρου γέμουσι, τὸ δ' ὑπερῷον ἰσχάδων.*

3. With the epic verb *κορέννυμι* (in aorist passive): Pax 1282 ff. Πα$^{\lambda}$. (quoting from an epic) *ὣς οἱ μὲν δαίνυντο βοῶν κρέα, καὐχένας ἵππων / ἔκλυον ἱδρώοντας, ἐπεὶ πολέμου ἐκόρεσθεν.* / Τρ. *εἶεν; ἐκόρεσθεν τοῦ πολέμου κᾆτ' ἦσθιον.*

4. With *ἀναμεστῶ*: Ran. 1083 ff. *κᾆτ' ἐκ τούτων ἡ πόλις ἡμῶν / ὑπογραμματέων ἀνεμεστώθη / καὶ βωμολόχων δημοπιθήκων / ἐξαπατώντων τὸν δῆμον ἀεί.*

5. With *νάσσω*: Eccl. 840 *κλῖναί τε σισυρῶν καὶ δαπίδων* † *νενασμέναι* †. *νεναγμέναι* was proposed by Dindorf, *σεσαγμέναι* by Meineke.

6. With *ἐπινέω*: Eccl. 838 f. *ὡς αἱ τράπεζαί γ' εἰσὶν ἐπινενησμέναι / ἀγαθῶν ἁπάντων καὶ παρεσκευασμέναι.*

7. With *καταπάττω*: Eq. 99 f. *ἢν γὰρ μεθυσθῶ, πάντα ταυτὶ καταπάσω / βουλευματίων καὶ γνωμιδίων καὶ νοιδίων.*

8. With compounds of *πίμπλημι* (the simplex with the genitive is not found in Aristophanes): Ach. 845 ff. *χλαῖναν δ' ἔχων φανὴν δίει / κοὐ ξυντυχών σ' Ὑπέρβολος / δικῶν ἀναπλήσει.* Nub. 1022 f. *καὶ πρὸς τούτοις τῆς Ἀντιμάχου / καταπυγοσύνης ἀναπλήσει.* *σε* must be understood as the object of *ἀναπλήσει,* and *ὁ ἄδικος λόγος* as its subject. Ach. 447 *εὖ γ' οἷον ἤδη ῥηματίων ἐμπίμπλαμαι.* Eq. 934 ff. *σπεύδειν ὅπως τῶν τευθίδων / ἐμπλήμενος φθαίης ἔτ' εἰς / ἐκκλησίαν ἐλθών.* Nub. 376 *ὅταν ἐμπλησθῶσ' ὕδατος πολλοῦ* (sc. *αἱ νεφέλαι*). 386 f. *ἤδη ζωμοῦ Παναθηναίοις ἐμπλησθεὶς εἶτ' ἐταράχθης / τὴν γαστέρα.* Vesp. 380 *τὴν ψυχὴν*

ἐμπλησάμενος Διοπείθους. Διοπείθους is used in a double sense, as a proper name and as an abstract, *confidence in Zeus.* 424 *ξυσταλεὶς εὔτακτος ὀργῆς καὶ μένους ἐμπλήμενος.* 984 *οὐδέν ποτ' ἀλλ' ἢ τῆς φακῆς ἐμπλήμενος.* 1127 *ἐπανθρακίδων ἐμπλήμενος.* 1304 *εὐθὺς γὰρ ὡς ἐνέπλητο πολλῶν κἀγαθῶν.* Pax 999 ff. *καὶ τὴν ἀγορὰν ἡμῖν ἀγαθῶν / ἐμπλησθῆναι, μεγάλων σκορόδων, / σικύων πρῴων, μήλων, ῥοιῶν, / δούλοισι χλανισχιδίων μικρῶν.* Av. 1309 f. *τὰς ἀρρίχους / καὶ τοὺς κοφίνους ἅπαντας ἐμπίμπλη πτερῶν.* Lys. 235 *εἰ δὲ παραβαίην, ὕδατος ἐμπλῇθ' ἡ κύλιξ.* 236 is an exact repetition. Eccl. 56 *ἔβηττε τριχίδων ἐσπέρας ἐμπλήμενος.* 1042 *τὴν γῆν ἅπασαν Οἰδιπόδων ἐμπλήσετε.* Plut. 892 *διαρραγείης μηδενός γ' ἐμπλήμενος.* Av. 975 *καὶ φιάλην δοῦναι, καὶ σπλάγχνων χεῖρ' ἐπιπλῆσαι.*

9. With *χορτάζω*: Fr. 154 *θεράπευε καὶ χόρταζε τῶν μονῳδιῶν.* The fragmentary character of the passage makes it uncertain whether *τῶν μονῳδιῶν* depends on *χόρταζε* or not.

K. In the following passages the genitive depends on an adjective signifying *full.*

1. With *ἀνάμεστος*: Nub. 984 f. *ἀρχαῖά γε καὶ Διιπολιώδη καὶ τεττίγων ἀνάμεστα / καὶ Κηκείδου καὶ Βουφονίων.*

2. With *ἀνάπλεως*: Eccl. 1072 *πότερον πίθηκος ἀνάπλεως ψιμυθίου;*

3. With *ἔμπλεως*: Fr. 969 (vs. 7) *φλυαρία καὶ λῆρος ὕβρεως ἔμπλεως.* *ἔμπλεως*, not found in the papyrus, was supplied by Postgate.

4. With *μεστός*: Nub. 383 *οὐκ ἤκουσάς μου τὰς Νεφέλας ὕδατος μεστὰς ὅτι φημὶ / . . .* Vesp. 616 f. *τὸν ὄνον τόνδ' ἐσκεκόμισαι / οἴνου μεστόν.* Pax 554 *ὡς ἅπαντ' ἤδη 'στὶ μεστὰ τἀνθάδ' εἰρήνης σαπρᾶς.* Thes. 702 *ὡς ἅπαντ' ἄρ' ἐστὶ τόλμης μεστὰ κἀναισχυντίας.* Ran. 1021 *δρᾶμα ποιήσας Ἄρεως μεστόν.* 1347 f. *λίνου μεστὸν ἄτρακτον / εἰειειειλίσσουσα χεροῖν.* Eccl. 818 *μεστὴν ἀπῆρα τὴν γνάθον χαλκῶν ἔχων.* Plut. 188 *ὥστ' οὐδὲ μεστὸς σοῦ γέγον' οὐδεὶς πώποτε* (sc. Πλούτου). 193 *σοῦ δ' ἐγένετ' οὐδεὶς μεστὸς οὐδεπώποτε.* 231 ff. *ἡ γὰρ οἰκία / αὕτη 'στὶν ἣν δεῖ χρημάτων σε τήμερον / μεστὴν ποιῆσαι καὶ δικαίως κἀδίκως.* 540 f. *ἀντὶ δὲ κλίνης* (sc. ἔχειν) */ στιβάδα σχοίνων κόρεων μεστήν.* *σχοίνων* is of course genitive of material. 806 f. *ἡ μὲν σιπύη μεστή 'στι λευκῶν ἀλφίτων / οἱ δ' ἀμφορῆς οἴνου μέλανος ἀνθοσμίου.* 810 *τὸ φρέαρ δ' ἐλαίου μεστόν.* Fr. 475 *ἀλλ' ἔχουσα γαστέρα / μεστὴν βοάκων ἀπεβάδιζον οἴκαδε.*

5. With *πλέως*: Ach. 545 ff. *ἦν δ' ἂν ἡ πόλις πλέα / θορύβου στρατιω-*

τῶν, περὶ τριηράρχου βοῆς, / μισθοῦ διδομένου, παλλαδίων χρυσουμένων, / στοᾶς στεναχούσης, σιτίων μετρουμένων, / ἀσκῶν, τροπωτήρων, κάδους ὠνουμένων, / σκορόδων, ἐλαῶν, κρομμύων ἐν δικτύοις, / στεφάνων, τριχίδων, αὐλητρίδων, ὑπωπίων· / τὸ νεώριον δ' αὖ κωπέων πλατουμένων, / τύλων ψοφούντων, θαλαμιῶν τροπουμένων, / αὐλῶν, κελευστῶν, νιγλάρων, συριγμάτων. *στρατιωτῶν* depends on *θορύβου, τριηράρχου* on *περί*, while all the other genitives either depend on *πλέα* or stand in agreement with other words dependent on it. 906 f. *λάβοιμι μέντἂν κέρδος ἀγαγὼν καὶ πολύ, / ᾧπερ πίθακον ἁλιτρίας πολλᾶς πλέων.* The dialect is Boeotian. Eq. 304 ff. *τοῦ σοῦ θράσους / πᾶσα μὲν γῆ πλέα, / πᾶσα δ' ἐκκλησία, / καὶ τέλη καὶ γραφαὶ / καὶ δικαστήρια.* 630 *ἐγένεθ' ὑπ' αὐτοῦ ψευδατραφάξυος πλέα.* 1174 *καὶ νῦν ὑπερέχει σου χύτραν ζωμοῦ πλέαν.* 1218 *οἴμοι τῶν ἀγαθῶν ὅσων πλέα.* *ὅσων* depends on *πλέα*. *τῶν ἀγαθῶν* is a causal genitive with *οἴμοι* (see IX. D 3a) unless the expression = *ὅσων τῶν ἀγαθῶν* (compare Av. 143, on p. 89 above). Nub. 1367 *ψόφου πλέων* (sc. *Αἰσχύλον νομίζω*). Pax 666 *σπονδῶν φέρουσα τῇ πόλει κίστην πλέαν.* 703 *ἰδὼν πίθον καταγνύμενον οἴνου πλέων.* Thes. 733 f. *ἀσκὸς ἐγένεθ' ἡ κόρη / οἴνου πλέως.* Ran. 1371 f. *τόδε γὰρ ἕτερον αὖ τέρας / νεοχμόν, ἀτοπίας πλέων.*

6. With *πλήρης*: Nub. 377 *πλήρεις ὄμβρου.* 1053 f. *ἃ τῶν νεανίσκων ἀεὶ δι' ἡμέρας λαλούντων / πλῆρες τὸ βαλανεῖον ποιεῖ.* Eccl. 14 f. *στοάς τε καρποῦ Βακχίου τε νάματος / πλήρεις ὑποιγνύσαισι συμπαραστατεῖς.* Plut. 808 f. *ἅπαντα δ' ἡμῖν ἀργυρίου καὶ χρυσίου / τὰ σκευάρια πλήρη 'στίν.*

L. In the following passages the genitive depends on verbs denoting sense perceptions, such as *hearing, smelling,* and the like. The passages where the genitive depends on a verb of *tasting* are not included here but in Chapter VI. E 3, because the partitive notion is quite obvious.

1. In the following passages the genitive depends on *αἰσθάνομαι*, and may designate either a person or a thing. With a genitive of the person, however, *αἰσθάνομαι* does not mean *hear* or *become conscious of one's presence* simply, but the noun is always accompanied by a participle and the sense of the passage is *percipio aliquem aliquid facientem.* The only exception is Lys. 510, on which see the remark in c) below.

a) *αἰσθάνομαι* governs a genitive of the person, accompanied by a

participle: Nub. 1381 *αἰσθανόμενός σου πάντα τραυλίζοντος, ὅ τι νοοίης.* Vesp. 176 *ἐγὼ γὰρ ᾐσθόμην* (sc. *αὐτοῦ*) *τεχνωμένου.* 888 f. *τὸν δῆμον ᾐσθόμεσθά σου / φιλοῦντος ὡς οὐδεὶς ἀνὴρ / τῶν γε νεωτέρων.*

b) *αἰσθάνομαι* governs a genitive of the sound or utterance heard: Nub. 292 *ἦσθου φωνῆς ἅμα καὶ βροντῆς μυκησαμένης θεοσέπτου;* Here *βροντῆς* is accompanied by a participle as in a) above. Ran. 285 *αἰσθάνομαι ψόφου τινός.* 832 *Αἰσχύλε τί σιγᾷς; αἰσθάνει γὰρ τοῦ λόγου.* Plut. 670 f. *εἰπών, ἤν τις αἴσθηται ψόφου, / σιγᾶν.*

c) The genitive denotes the source of information. See the remark at the beginning of this section. Lys. 510 *ἀλλ' ᾐσθανόμεσθα καλῶς ὑμῶν.* A genitive of the person is unusual after *αἰσθάνομαι* unless a genitive participle or a substantive clause is present. Some such expression is probably to be felt here.

2. With *ἀΐω*, Nub. 1166 (lyrical) *ἄιε σοῦ πατρός.*

3. In the following passages the genitive depends on *ἀκούω* and its compounds.

a) Here the genitive designates the person who speaks or makes the sound. The noun is accompanied by a participle of *saying, crying,* or some similar notion in Ach. 303, 337, 776, Eq. 977 ff., Nub. 291, 937 f., Vesp. 631 ff., Pax 804 f., and Fr. 387 (vss. 5 f.). In none of these passages have we a genitive absolute, though in Ach. 303 and 337, where the noun and participle stand before the verb, we have a slight suggestion of the absolute construction. In several examples the verb and genitive noun are accompanied by an accusative of the sound or substance of the utterance, and the grammatical analysis of the passage becomes somewhat complicated. In Ach. 303 the accusative is undoubtedly the direct object of the participle; the same is probably true in Pax 804 f. (compare Pindar, Nem. VI. 100); in Vesp. 725, where there is no participle the accusative depends on the verb of hearing and may very easily govern the genitive as a possessive. In Ran. 750 f. the accusative noun is replaced by a relative clause; the construction in Av. 1211 is similar; and in Eq. 977 ff., Nub. 383 f. and Av. 1574 f. the genitive and verb are followed by an indirect statement introduced by *ὅτι* or *ὡς*, in Lys. 523 f. by a direct quotation. The passages in the present sub-section are: Ach. 293 f. *Δι. ἀντὶ δ' ὧν ἐσπεισάμην οὐκ ἴστε. μᾶλλ' ἀκούσατε. / Χο. σοῦ γ' ἀκούσωμεν; μᾶλλά* is for *μὴ ἀλλά.*

303 *σοῦ δ' ἐγὼ λόγους λέγοντος οὐκ ἀκούσομαι μακρούς.* 337 *οὐδ' ἐμοῦ λέγοντος ὑμεῖς ἀρτίως ἠκούσατε.* 776 *ἦ λῆς ἀκοῦσαι φθεγγομένας*; The passage is in the Megarian dialect, and the form *φθεγγομένας* could be accusative plural, but the context makes it evident that it is genitive singular. In this case *τᾶς χοίρω* is to be supplied. 1004 *τί δρᾶτε*; *τοῦ κήρυκος οὐκ ἀκούετε*; Eq. 977 ff. *καίτοι πρεσβυτέρων τινῶν / οἵων ἀργαλεωτάτων / ἐν τῷ δείγματι τῶν δικῶν / ἤκουσ' ἀντιλεγόντων, / ὡς εἰ μὴ 'γένεθ' οὗτος ἐν / τῇ πόλει μέγας, . . .* Nub. 4 *καὶ μὴν πάλαι γ' ἀλεκτρυόνος ἤκουσ' ἐγώ.* 291 *ὦ μέγα σεμναὶ Νεφέλαι φανερῶς ἠκούσατέ μου καλέσαντος.* 383 f. *οὐκ ἤκουσάς μου τὰς Νεφέλας ὕδατος μεστὰς ὅτι φημὶ / ἐμπιπτούσας εἰς ἀλλήλας παταγεῖν διὰ τὴν πυκνότητα*; 937 f. *ὅπως ἂν ἀκούσας σφῷν / ἀντιλεγόντοιν κρίνας φοιτᾷ.* Vesp. 631 ff. *οὐπώποθ' οὕτω καθαρῶς / οὐδενὸς ἠκούσαμεν οὐ- / δὲ ξυνετῶς λέγοντος.* 725 f. *ἦ που σοφὸς ἦν ὅστις ἔφασκεν, πρὶν ἂν ἀμφοῖν μῦθον ἀκούσῃς, / οὐκ ἂν δικάσαις.* 919 *πρὸς τῶν θεῶν: μὴ προκαταγίγνωσκ' ὦ πάτερ, / πρὶν ἄν γ' ἀκούσῃς ἀμφοτέρων.* 962 *ἄκουσον ὦ δαιμόνιέ μου τῶν μαρτύρων.* 1381 *ἄκουσόν νυν ἐμοῦ.* Pax 804 f. *Μελάνθιος, οὗ δὴ / πικροτάτην ὅπα γη- / ρύσαντος ἤκουσα.* Av. 1211 *ἤκουσας αὐτῆς οἷον εἰρωνεύεται*; 1574 f. *ἀκήκοας / ἐμοῦ γ' ὅτι τὸν ἄνθρωπον ἄγχειν βούλομαι.* Lys. 523 f. *ὅτε δὴ δ' ὑμῶν ἐν ταῖσιν ὁδοῖς φανερῶς ἠκούομεν ἤδη, / 'οὐκ ἔστιν ἀνὴρ ἐν τῇ χώρᾳ;'* Thes. 433 ff. *οὔπω ταύτης / ἤκουσα πολυπλοκωτέρας / γυναικὸς οὐδὲ δεινότερον λεγούσης.* The participle here is attributive and is not to be compared to those in the passages mentioned in the introductory remarks. *ταύτης* is genitive of comparison, while *γυναικός* together with the adjective and participle depends on *ἤκουσα.* Ran. 750 f. *καὶ παρακούων δεσποτῶν / ἅττ' ἂν λαλῶσι*; Eccl. 589 *πρὶν ἐπίστασθαι τὴν ἐπίνοιαν καὶ τοῦ φράζοντος ἀκοῦσαι.* 642 f. *νῦν δ' ἦν πληγέντος ἀκούσῃ, / μὴ αὐτὸν ἐκεῖνον τύπτῃ δεδὼς τοῖς δρῶσιν τοῦτο μαχεῖται.* Fr. 387 (verses 5 f.) *ἔπειτ' ἀκούειν προβατίων βληχωμένων, / τρυγός τε φωνὴν εἰς λεκάνην ὠθουμένης. τρυγός* may be found in V. D 4 as depending on *φωνήν.* Thes. 292 f. *ποῦ ποῦ καθίζωμ' ἐν καλῷ, τῶν ῥητόρων / ἵν' ἐξακούω*; Vesp. 317 f. *φίλοι, τήκομαι μὲν πάλαι διὰ τῆς ὀπῆς / ὑμῶν ὑπακούων.*

b) Here the genitive designates the instrument or object which produces the sound: Vesp. 1476 f. *ὁ γὰρ γέρων ὡς ἔπιε διὰ πολλοῦ χρόνου / ἤκουσέ τ' αὐλοῦ.* Ran. 1041 f. *ἵν' ἐπαίροιμ' ἄνδρα πολίτην / ἀντεκτείνειν αὐτὸν τούτοις, ὁπόταν σάλπιγγος ἀκούσῃ.*

c) Here the genitive designates the *thing heard.* The meaning may range from that of a mere sound to that of an articulate

utterance, a song, a report, or a document to be read aloud. Ach. 238 *σῖγα πᾶς. ἠκούσατ' ἄνδρες ἆρα τῆς εὐφημίας*; 306 *τῶν δ' ἐμῶν σπονδῶν ἀκούσατ', εἰ καλῶς ἐσπεισάμην.* 572 *πόθεν βοῆς ἤκουσα πολεμιστηρίας*; 1042 *ἤκουσας ὀρθιασμάτων*; Eq. 961 f. Κλ. *πρὶν ἄν γε τῶν χρησμῶν ἀκούσῃς τῶν ἐμῶν. / Αλ. καὶ τῶν ἐμῶν νυν.* 970 f. *καὶ μὴν ἔνεγκ' αὐτοὺς* (sc. *τοὺς χρησμούς*) *ἰών, ἵν' οὗτοσὶ / αὐτῶν ἀκούσῃ.* Nub. 263 *εὐφημεῖν χρὴ τὸν πρεσβύτην καὶ τῆς εὐχῆς ἐπακούειν.* Vesp. 271 f. *ἦν τί πως ἀκούσας / τοὐμοῦ μέλους ὑφ' ἡδονῆς ἐρπύσῃ θύραξε.* 894 *ἀκούετ' ἤδη τῆς γραφῆς.* 907 f. *τῆς μὲν γραφῆς ἠκούσαθ' ἣν ἐγραψάμην / ἄνδρες δικασταὶ τουτονί.* Pax 61 *σιγήσαθ', ὡς φωνῆς ἀκούειν μοι δοκῶ.* 311 *ἀλλ' ἀκούσαντες τοιούτου χαίρομεν κηρύγματος.* Av. 381 f. *ἔστι μὲν λόγων ἀκοῦσαι πρῶτον, ὡς ἡμῖν δοκεῖ, / χρήσιμον.* 966 *ἀλλ' οὐδὲν οἷόν ἐστ' ἀκοῦσαι τῶν ἐπῶν.* Lys. 389 f. */ ὅ τ' Ἀδωνιασμὸς οὗτος οὐπὶ τῶν τεγῶν, / οὗ 'γώ ποτ' ὢν ἤκουον ἐν τῇκκλησίᾳ*; 1123 *λόγων ἀκούσατε.* Thes. 294 [*δούλοις γὰρ οὐκ ἔξεστ' ἀκούειν τῶν λόγων.*] The genuineness of the verse was doubted by Meineke. Plut. 1008 f. *μὰ Δί' ἀλλὰ τῆς φωνῆς μόνον / ἐρῶν ἀκοῦσαι.* Av. 204 f. *οἱ δὲ νῷν τοῦ φθέγματος / ἐάνπερ ἐπακούσωσι θεύσονται δρόμῳ. νῷν* is possessive. Ran. 312 f. Δι. *οὗτος. Ξα. τί ἔστιν*; Δι. *οὐ κατήκουσας*; Ξα. *τίνος*; / Δι. *αὐλῶν πνοῆς.*

d) In the following passages the genitive designates the *substance* or *quality* of a statement rather than the statement itself; but it is needless to say that a clear line of division between this sub-section and the last is impossible. Eq. 624 *καὶ μὴν ἀκοῦσαί γ' ἄξιον τῶν πραγμάτων.* 1102 *οὐκ ἀνέχομαι κριθῶν ἀκούων.* Vesp. 1337 f. *ὡς οὐδ' ἀκούων ἀνέχομαι / δικῶν.* Lys. 379 *ἤκουσας αὐτῆς τοῦ θράσους*; Ran. 1180 f. *ἴθι δὴ λέγ'· οὐ γάρ μοὔστιν ἀλλ' ἀκουστέα / τῶν σῶν προλόγων τῆς ὀρθότητος τῶν ἐπῶν. τῆς ὀρθότητος* depends on *ἀκουστέα.*

4. In the following passages the genitive depends on *ἀκροῶμαι* or *ἀντακροῶμαι.* Vesp. 562 *ἀλλ' ἀκροῶμαι πάσας φωνὰς ἱέντων εἰς ἀπόφυξιν.* With *ἱέντων* understand *τῶν φευγόντων* as subject. Av. 1228 *ἀκροατέον ὑμῖν ἐν μέρει τῶν κρειττόνων.* Lys. 527 *ἦν οὖν ἡμῶν χρηστὰ λεγουσῶν ἐθελήσητ' ἀντακροᾶσθαι.* This construction almost resembles a genitive absolute. Ran. 774 f. *ἀκροώμενοι / τῶν ἀντιλογιῶν καὶ λυγισμῶν καὶ στροφῶν.*

5. In the two following passages the genitive depends on *κλύω.* Both examples are in iambic dimeters. Av. 407 *καλεῖς δὲ τοῦ κλύειν θέλων*; *wishing to hear what?* (Merry). 433 f. *κλύων γὰρ ὧν σύ μοι*

λέγεις / λόγων ἀνεπτέρωμαι. ὧν has of course been attracted into the genitive case through the influence of its antecedent λόγων.

6. In the following passages the genitive depends on ὀσφραίνομαι. Lys. 618 καὶ μάλιστ' ὀσφραίνομαι τῆς Ἱππίου τυραννίδος. Ran. 654 Αι^{a}. τί δῆτα κλάεις; Δι. κρομμύων ὀσφραίνομαι. Plut. 896 f. Κα. κακόδαιμον ὀσφραίνει τι; Δι. τοῦ ψύχους γ' ἴσως, / ἐπεὶ τοιοῦτόν γ' ἀμπέχεται τριβώνιον. Carion's question is addressed to the Sycophant, but the Just Man answers it.

M. Genitive with Judicial Verbs.

The origin of the genitive of the *legal charge* with verbs meaning *prosecute, be prosecuted, convict, be acquitted,* and the like is somewhat problematical. Delbrück, Vergleichende Syntax, p. 328, explains the construction with verbs as an imitation of that with nouns (e. g. δικάζειν κακώσεως after δίκη κακώσεως), but in Brugmann-Thumb, p. 448 this relation is reversed. In any case, however, the genitive appears to be a "true" one and not a development from the ablative of cause.

1. In the following passages the verb has some legal signification, while the genitive signifies the offense committed or alleged (or the debt incurred, Nub. 1224).

a) With αἱρῶ: Nub. 591 f. ἦν Κλέωνα τὸν λάρον δώρων ἑλόντες καὶ κλοπῆς / εἶτα φιμώσητε τούτου τῷ ξύλῳ τὸν αὐχένα. 845 πότερον παρανοίας αὐτὸν εἰσαγαγὼν ἔλω; see also Vesp. 1206 f. in d) below.

b) With αἰτιῶμαι (the terminology here is not legal): Thes. 731 f. τοῦ θανάτου δ' ὦ παιδίον / μόνην γυναικῶν αἰτιῶ τὴν μητέρα.

c) With δίκην διδόναι. The genitive here probably originated as an adnominal genitive depending on δίκη, but for descriptive purposes I prefer to construe it as depending on the expression δίκην διδόναι taken as a unit, in order to emphasize its close relationship to the other constructions in this section. Nub. 1242 ἦ μὴν σὺ τούτων τῷ χρόνῳ δώσεις δίκην. Vesp. 453 ἀλλὰ τούτων μὲν τάχ' ἡμῖν δώσετον καλὴν δίκην. 1332 f. ἦ μὴν σὺ δώσεις αὔριον τούτων δίκην / ἡμῖν ἅπασι. Thes. 464 f. δεῖ δὲ ταύτης / τῆς ὕβρεως ἡμῖν τὸν ἄνδρα περιφανῶς δοῦναι δίκην. 862 f. αὖθις αὖ γίγνει γυνή, / πρὶν τῆς ἑτέρας δοῦναι γυναικίσεως δίκην;

d) With διώκω: Eq. 368 διώξομαί σε δειλίας. Vesp. 1206 f. ὅτε

τὸν δρομέα Φάϋλλον ὧν βούπαις ἔτι / εἶλον διώκων λοιδορίας ψήφοιν δυοῖν. *ψήφοιν δυοῖν* is dative of degree. The genitive probably depends on *εἶλον* as well as on *διώκων* though the latter stands nearer to it. *δρομέα* suggests that there is a play on the normal sense of *εἶλον* and *διώκων*, in addition to the special legal sense.

e) With *καλοῦμαι* and *προσκαλοῦμαι*: Nub. 1223 ff. **Στ.** *τοῦ χρήματος* (understand *καλεῖ με* from *καλοῦμαι* *Στρεψιάδην* in 1221); / **Πα.** *τῶν δώδεκα μνῶν, ἃς ἔλαβες ὠνούμενος / τὸν ψαρὸν ἵππον.* Av. 1046 *καλοῦμαι* **Πισθέταιρον** *ὕβρεως.* Vesp. 1406 f. *προσκαλοῦμαί σ' ὅστις εἶ / πρὸς τοὺς ἀγορανόμους βλάβης τῶν φορτίων.* 1417 f. **Κα.** *προσκαλοῦμαί σ' ὦ γέρον / ὕβρεως.* **Βδ.** *ὕβρεως; μὴ μὴ καλέσῃ πρὸς τῶν θεῶν.*

f) With *κολάζω* (contracted future middle participle in active sense): Vesp. 242 ff. *Κλέων ὁ κηδεμὼν ἡμῖν ἐφεῖτ' ἐν ὥρᾳ / ἥκειν . . . / ἐπ' αὐτόν, ὡς κολωμένους ὧν ἠδίκησεν.* *ὧν* is attracted from the accusative case as cognate object of *ἠδίκησεν* into the genitive required by *κολωμένους.*

g) With *ὀφλισκάνω*: Pax 170 ff. *τοὐμοῦ θανάτου / πέντε τάλαντ' ἡ πόλις ἡ Χίων / διὰ τὸν σὸν πρωκτὸν ὀφλήσει.*

h) With *ἀποτίνω* and *ἐκτίνω*: Vesp. 1424 f. *ὅ τι χρή μ' ἀποτείσαντ' ἀργύριον τοῦ πράγματος / εἶναι φίλον τὸ λοιπόν.* Van Leeuwen has adopted *τραύματος*, the reading of B, in place of *πράγματος*. Eccl. 663 *τῆς αἰκείας οἱ τύπτοντες πόθεν ἐκτείσουσιν;*

i) With *φεύγω*: Ach. 1128 f. *ἐν τῷ χαλκίῳ / ἐνορῶ γέροντα δειλίας φευξούμενον.* Vesp. 718 *καὶ ταῦτα μόλις ξενίας φεύγων ἔλαβες κατὰ χοίνικα κριθῶν.*

2. In Nub. 34 f. the genitive is somewhat similar to that with the verbs in the preceding section, though not precisely the same: *ὅτε καὶ δίκας ὤφληκα χἄτεροι τόκου / ἐνεχυράσεσθαί φασιν, they say that they will exact security for interest.*

3. See also the passages in which the genitive depends on *αἴτιος*, in Division O below.

N. Genitive of Price.

The genitive of price is explained by Delbrück (Syntaktische Forschungen IV., pp. 41 f.) and by Brugmann-Thumb p. 445 as an extension of the predicative genitive in expressions like *ἐλαχίστου λόγου ἐστίν* (compare Latin *magni pretii est*). Hirt on the other hand

(Griechische Laut- und Formenlehre, p. 321) explains the construction as ablatival and compares Latin *emere* and *vendere* with the ablative. "Die Grundbedeutung," he says, "ist *etwas kaufen von dem, was man hat.*" His view may be correct, but his reference to the Latin construction with *emere* and *vendere* is not convincing since the ablative with these verbs is an instrumental ablative (see Stolz-Schmalz, Lateinische Grammatik, fifth edition, p. 439). Leaving aside the historical problem, which is beyond the scope of this work, I have classified the genitive of price in Aristophanes among the true genitives.

1. In the following passages the genitive designates the *price paid* for the article bought or sold. The verb itself may be not only one of *buying* or *selling,* but may denote any action which, in the proper context, implies a contract between two parties.

a) With ἄ̓ρω: Pax 1227 *ἀλλ' αἶρέ μοι τοῦτόν γε τῆς ἰσωνίας, at cost price.*

b) With ἀποδίδομαι and μεταδίδωμι: Ach. 830 f. *ἀλλ' ἧς τὰ χοιρίδι' ἀπέδου / τιμῆς, λαβὲ ταυτὶ τὰ σκόροδα καὶ τοὺς ἅλας.* Pax 1236 f. *οἶει γὰρ ἂν / τὸν πρωκτὸν ἀποδόσθαι με χιλιῶν δραχμῶν;* Av. 17 f. *κἀπέδοτο τὸν μὲν Θαρρελείδου τουτονὶ / κολοιὸν ὀβολοῦ, τηνδεδὶ τριωβόλου.* Ach. 960 ff. *ἐκέλευε Λάμαχός σε ταυτησὶ δραχμῆς / ἐς τοὺς Χοᾶς αὐτῷ μεταδοῦναι τῶν κιχλῶν, / τριῶν δραχμῶν δ' ἐκέλευε Κωπᾷδ' ἔγχελυν.* In 962 we should probably supply the infinitive διδόναι, since the partitive construction which commonly accompanies μεταδιδόναι (as in 961) is not present here.

c) With ἐμπολῶ: Pax 1199 ff. *πρὸ τοῦ / οὐδεὶς ἐπρίατ' ἂν δρέπανον οὐδὲ κολλύβου, / νυνὶ δὲ πεντήκοντα δραχμῶν ἐμπολῶ.*

d) With λαμβάνω: Nub. 1395 f. *τὸ δέρμα τῶν γεραιτέρων λάβοιμεν ἂν / ἀλλ' οὐδ' ἐρεβίνθου.* Ran. 1236 *λήψει γὰρ ὀβολοῦ πάνυ καλήν τε κἀγαθήν* (sc. *λήκυθον*).

e) With μανθάνω (genitive of the price paid for instruction): Nub. 876 *καίτοι γε ταλάντου τοῦτ' ἔμαθεν Ὑπέρβολος.*

f) With ποιοῦμαι (used causatively): Thes. 424 f. *πρὸ τοῦ μὲν οὖν ἦν ἀλλ' ὑποῖξαι τὴν θύραν / ποιησαμέναισι δακτύλιον τριωβόλου.*

g) With πρίαμαι: Ach. 691 *'οὔ μ' ἐχρῆν σορὸν πρίασθαι τοῦτ' ὀφλὼν ἀπέρχομαι.'* 812 ff. *Δι. πόσου πρίωμαί σοι τὰ χοιρίδια; λέγε. / Με. τὸ μέν ἄτερον τούτων σκορόδων τροπαλίδος, / τὸ δ' ἄτερον, αἰ λῇς, χοίνικος μόνας*

ἁλῶν. 813 and 814 are in the Megarian dialect. Nub. 863 f. ὃν πρῶτον ὀβολὸν ἔλαβον ἡλιαστικόν, / τούτου 'πριάμην σοι Διασίοις ἁμαξίδα. Pax 1199 f. πρὸ τοῦ / οὐδεὶς ἐπρίατ' ἂν δρέπανον οὐδὲ κολλύβου. 1223 οὐκ ἂν πριαίμην οὐδ' ἂν ἰσχάδος μιᾶς. 1240 f. τί δ' ἄρα τῇ σάλπιγγι τῇδε χρήσομαι, / ἣν ἐπριάμην δραχμῶν ποθ' ἑξήκοντ' ἐγώ; Plut. 883 f. φορῶ γὰρ πριάμενος / τὸν δακτύλιον τονδὶ παρ' Εὐδάμου δραχμῆς.

h) With πωλῶ: Ach. 897 f. Δι. ἀλλ' εἴ τι πωλεῖς τῶνδε τῶν ἄλλων λέγε. / Βο. ἰώγα ταῦτα πάντα. Δι. φέρε πόσου λέγεις;

i) With ἐγχέω: Ach. 1055 ὡς οὐκ ἂν ἐγχέαιμι μυρίων δραχμῶν.

j) With ὠνοῦμαι: Plut. 518 f. Πε. πόθεν οὖν ἔξεις θεράποντας; / Χρ. ὠνησόμεθ' ἀργυρίου δήπου.

2. In the following passages the cases are reversed as compared with the preceding section; that is, the *price* stands in the *accusative* and the *article bought* in the *genitive*. Pax 848 οὐκ ἂν ἔτι δοίην τῶν θεῶν τριώβολον. 1217 δοίην ἂν αὐτοῖν ἰσχάδων τρεῖς χοίνικας. 1214 τί δῆτα τουτοινὶ καταθῶ σοι τοῖν λόφοιν; In Nub. 30 f. no verb directly governs the genitive, but the sense is made clear by χρέος: ἀτὰρ τί χρέος ἔβα με μετὰ τὸν Πασίαν; / τρεῖς μναῖ διφρίσκου καὶ τροχοῖν Ἀμυνίᾳ. τροχοῖν is coördinate with διφρίσκου, while Ἀμυνίᾳ is the dative of the person to whom the money is owed. Here belongs also Eq. 693 μορμὼ τοῦ θράσους, *a fig for his courage!* (Liddell & Scott).

3. In the following passages the noun designating the article bought or sold is accompanied by some (definite or indefinite) numerical expression, which together with the genitive signifies the *rate* at which the article sells. Even where the verb is one of *buying* or *selling* the genitive depends on it only loosely and is better taken in a group with the expression of quantity. Eq. 662 αἱ τριχίδες εἰ γενοίαθ' ἑκατὸν τοὐβολοῦ. Pax 1262 f. εἰ διαπρισθεῖεν δίχα, / λάβοιμ' ἂν αὖτ' ἐς χάρακας ἑκατὸν τῆς δραχμῆς. Av. 1079 ὅτι συνείρων τοὺς σπίνους πωλεῖ καθ' ἑπτὰ τοὐβολοῦ. Eq. 649 ἵνα τὰς ἀφύας ὠνοῖντο πολλὰς τοὐβολοῦ. 944 f. ἀγαθὸς πολίτης, οἷος οὐδείς πω χρόνου / ἀνὴρ γεγένηται τοῖσι πολλοῖς τοὐβολοῦ. The scholiast explains πολλοῖς τοῦ 'βολοῦ: Τοῖς εὐώνοις, τοῖς Ἀθηναίοις. οὕτως γὰρ λέγεται ἐπὶ τῶν πολλῶν τοῦ ὀβολοῦ πωλουμένων.

4. Two passages show a peculiar form of expression in which a

genitive of price stands beside the name of the article in order to designate the quantity in terms of money. This construction is properly a variety of the genitive of measure (see above in Chapter V. C) Eq. 681 f. *τὴν βουλὴν ὅλην / ὀβολοῦ κοριάννοις ἀναλαβὼν ἐλήλυθα.* Vesp. 1390 f. *ἐξέβαλεν ἐντευθενὶ / ἄρτους δέκ' ὀβολῶν κἀπιθήκην τέτταρας.*

5. Nub. 21 f. is somewhat isolated: *φέρ' ἴδω τί ὀφείλω; δώδεκα μνᾶς Πασίᾳ. / τοῦ δώδεκα μνᾶς Πασίᾳ; τί ἐχρησάμην.* This passage strongly resembles Pax 170 f., which I have classified above in M 1 g among the judicial constructions. The point which distinguishes the two passages is that in Nub. 21 f. the money is owed for an *article bought,* in Pax 170 f. for a *crime committed.*

6. See also the passages in which the genitive depends on *ἄξιος,* in Division O below.

O. This division contains the passages in which the genitive depends on the adjectives *αἴτιος* and *ἄξιος* (and on the adverb *ἀξίως* and the denominative verb *ἀξιοῦν,* which has probably taken directly from the adjective its power of governing the genitive). The creation of a special division for these expressions may appear somewhat arbitrary and deserves a few words of apology. Logically the construction with *αἴτιος* resembles that with verbs signifying judicial processes (compare M above, especially 1 b), but it is hardly safe to classify it with them, since its etymology is obscure, and the genitive which depends on it may indeed represent an ablative of cause. The construction with *ἄξιος* probably stands in close historical relationship with the genitive of price, but because of the difference of sense it seems better to treat it separately. The genitive with adjectives signifying *full* has been classified above in K, in order to follow immediately after the closely related constructions with verbs signifying *be full* and *make full.* The genitive with adjectives signifying *sharing in, experienced in, inexperienced in,* etc., has been classified above in Chapter IV. A 5 because of the strong objective character of the construction, but it deserves some mention here.

1. In the following passages the genitive depends on *αἴτιος.* Ach. 309 ff. *Δι. οἶδ' ἐγὼ καὶ τοὺς Λάκωνας, οἷς ἄγαν ἐγκείμεθα, / οὐχ ἁπάντων ὄντας ἡμῖν αἰτίους τῶν πραγμάτων. / Χο. οὐχ ἁπάντων ὦ πανοῦργε; ταῦτα δὴ*

τολμᾷς λέγειν / ἐμφανῶς ἤδη πρὸς ἡμᾶς; εἶτ' ἐγώ σου φείσομαι; / Δι. οὐχ ἁπάντων, οὐχ ἁπάντων. 641 ταῦτα ποιήσας πολλῶν ἀγαθῶν αἴτιος ὑμῖν γεγένηται. 1062 ὁτιὴ γυνή 'στι τοῦ πολέμου τ' οὐκ αἰτία. Eq. 1356 ἀλλ' οὐ σὺ τούτων αἴτιος. Nub. 85 οὗτος γὰρ ὁ θεὸς αἴτιός μοι τῶν κακῶν. 1454 αὐτὸς μὲν οὖν σαυτῷ σὺ τούτων αἴτιος. Av. 339 αἴτιος μέντοι σὺ νῷν εἶ τῶν κακῶν τούτων μόνος. Ran. 1078 ποίων δὲ κακῶν οὐκ αἰτιός ἐστι; Eccl. 205 ὑμεῖς γάρ ἐστ' ὦ δῆμε τούτων αἴτιοι. Plut. 182 f. μονώτατος γὰρ εἶ σὺ πάντων αἴτιος / καὶ τῶν κακῶν καὶ τῶν ἀγαθῶν, εὖ ἴσθ' ὅτι. 468 ff. κἂν μὲν ἀποφήνω μόνην / ἀγαθῶν ἁπάντων οὖσαν αἰτίαν ἐμὲ / ὑμῖν. αἰτίαν is the adjective, not the noun. 546 f. ἆρά γε πολλῶν / ἀγαθῶν πᾶσιν τοῖς ἀνθρώποις ἀποφαίνω σ' αἴτιον οὖσαν; 828 μεγάλων γάρ μοὐστὶν ἀγαθῶν αἴτιος. Fr. 442 τῶν λαμπαδηφόρων τε πλεί- / στων αἰτίαν / τοῖς ὑστάτοις πλατειῶν. πλείστων πλατειῶν depends on αἰτίαν, which is probably the adjective and agrees with Πενίαν, according to the conjecture of Ritter, De Aristophanis Pluto Dissertatio (Bonn, 1828), p. 53. This work was not accessible to me; I am quoting it on the authority of Blaydes and Kock. The fragment refers to the slaps inflicted on runners who come in last in the torch-race.

Compare the genitive with the verb αἰτιῶμαι in Thes. 731 f. τοῦ θανάτου δ' ὦ παιδίον / μόνην γυναικῶν αἰτιῶ τὴν μητέρα. The verb stands in somewhat the same relation to αἴτιος as ἀξιοῦν to ἄξιος. αἰτιῶμαι, however, must be derived from the noun αἰτία rather than from the adjective αἴτιος, and consequently I have treated it separately (in M 1 b above; not in the same section with αἴτιος as in the case of ἄξιος and ἀξιοῦν in Section 2 below) though I refer to it here.

2. Genitive with ἄξιος, ἀξίως, and ἀξιοῦν.

a) ἄξιος is used in the sense *worthy of, deserving of*: Ach. 4 φέρ' ἴδω, τί δ' ἥσθην ἄξιον χαιρηδόνος; 633 φησὶν δ' εἶναι πολλῶν ἀγαθῶν ἄξιος ὑμῖν ὁ ποιητής. Eq. 1402 f. εὖ γ' ἐπενόησας οὑπέρ ἐστιν ἄξιος, / πόρναισι καὶ βαλανεῦσι διακεκραγέναι. Pax 738 ἄξιος εἶναί φησ' εὐλογίας μεγάλης ὁ διδάσκαλος ἡμῶν. 918 f. πολλῶν γὰρ ὑμῖν ἄξιος / Τρυγαῖος ἁθμονεὺς ἐγώ. Av. 417 ὁρᾷ τι κέρδος ἐνθάδ' ἄξιον μονῆς; *worth waiting for.* Thes. 845 'ἀξία γοῦν εἶ τόκου τεκοῦσα τοιοῦτον τόκον,' *you are indeed worthy* (ironical) *to receive interest having borne such a son.* This is the reply which, according to the chorus, should be made to the mother of Hyperbolus when she attempted to exact interest on loans. The pun cannot be reproduced in translation. Ran. 886 f. Δήμητερ ἡ

θρέψασα τὴν ἐμὴν φρένα, / εἶναί με τῶν σῶν ἄξιον μυστηρίων. Eccl. 187 f. *ὁ δ' οὐ λαβὼν εἶναι θανάτου φήσ' ἀξίους / τοὺς μισθοφορεῖν ζητοῦντας ἐν τῇ ἐκκλησίᾳ.* Plut. 776 f. *τοὺς ἀξίους δὲ τῆς ἐμῆς ὁμιλίας / ἔφευγον, εἰδὼς οὐδέν.*

b) ἄξιος is used in the sense *worth, valued at* with some definite or indefinite expression of price: Nub. 1041 *καὶ τοῦτο πλεῖν ἢ μυρίων ἔστ' ἄξιον στατήρων.* Av. 797 *ἆρ' ὑπόπτερον γενέσθαι παντός ἐστιν ἄξιον;* Ran. 613 f. *εἰ πώποτ' ἦλθον δεῦρ', ἐθέλω τεθνηκέναι, / ἢ 'κλεψα τῶν σῶν ἄξιόν τι καὶ τριχός.* Plut. 124 ff. *οἴει γὰρ εἶναι τὴν Διὸς τυραννίδα / καὶ τοὺς κεραυνοὺς ἀξίους τριωβόλου, / ἐὰν ἀναβλέψῃς σὺ κἂν σμικρὸν χρόνον;* 877 f. *νὴ τὸν Δία τὸν σωτῆρα πολλοῦ γ' ἄξιος / ἅπασι τοῖς Ἕλλησιν ὁ θεός ἐστι.*

c) ἄξιος is used in the sense *worthy of, in keeping with*: Eq. 565 f. *εὐλογῆσαι βουλόμεσθα τοὺς πατέρας ἡμῶν, ὅτι / ἄνδρες ἦσαν τῆσδε τῆς γῆς ἄξιοι καὶ τοῦ πέπλου.* 1334 *τῆς γὰρ πόλεως ἄξια πράττεις καὶ τοῦ 'ν Μαραθῶνι τροπαίου.* Vesp. 711 *ἄξια τῆς γῆς ἀπολαύοντες καὶ τοῦ 'ν Μαραθῶνι τροπαίου.* Ran. 284 *λαβεῖν τ' ἀγώνισμ' ἄξιόν τι τῆς ὁδοῦ.* ὁδοῦ here means *journey*. Eccl. 892 *ἄξιον ἐμοῦ καὶ σοῦ προσαύλησον μέλος.*

d) In the following passages the genitive depends on the adverb ἀξίως. In all three passages the sense is parallel to that of the adjective in c) above; that is *in a manner worthy of, in keeping with*. Ach. 677 f. *οὐ γὰρ ἀξίως ἐκείνων ὧν ἐναυμαχήσαμεν / γηροβοσκούμεσθ' ὑφ' ὑμῶν.* Thes. 187 *μόνος γὰρ ἂν λέξειας ἀξίως ἐμοῦ.* Ran. 391 ff. *καὶ πολλὰ μὲν γέλοιά μ' εἰ- / πεῖν, πολλὰ δὲ σπουδαῖα, καὶ / τῆς σῆς ἑορτῆς ἀξίως / παίσαντα καὶ σκώψαντα νι- / κήσαντα ταινιοῦσθαι.*

e) In the following passages the genitive depends on the verb ἀξιοῦν: Eq. 283 *καὶ τέμαχος, οὗ Περικλέης οὐκ ἠξιώθη πώποτε.* 882 *οὐπώποτ' ἀμφιμασχάλου τὸν Δῆμον ἠξίωσας.*

P. Temporal Genitive.

The genitive of the time *within* which an action takes place is probably of partitive origin, and may be contrasted with the *accusative* of *duration*. See Kühner-Gerth, I., pp. 384 ff.

1. *τοῦ ἦρος* (gen. of ἔαρ) Av. 1478 f. *τοῦτο τοῦ μὲν ἦρος ἀεὶ / βλαστάνει καὶ συκοφαντεῖ.*

2. *ἑσπέρας* (without the article) in the sense *during the evening,*

in the evening: Ach. 616 f. *ὥσπερ ἀπόνιπτρον ἐκχέοντες ἑσπέρας, / ἅπαντες ‘ἐξίστω’ παρῄνουν οἱ φίλοι.* Nub. 175 *ἐχθὲς δέ γ’ ἡμῖν δεῖπνον οὐκ ἦν ἑσπέρας.* 613 *ὥστε καὶ λέγειν ἅπαντας ἐξιόντας ἑσπέρας.* Vesp. 1401 f. *Αἴσωπον ἀπὸ δείπνου βαδίζονθ’ ἑσπέρας / θρασεῖα καὶ μεθύση τις ὑλάκτει κύων.*

3. *ἑσπέρας* (without the article) in the sense *last evening*: Pax 228 f. *οὐκ οἶδα πλὴν ἔν, ὅτι θυείαν ἑσπέρας / ὑπερφυᾶ τὸ μέγεθος εἰσηνέγκατο.* Av. 1054 *μέμνησ’ ὅτε τῆς στήλης κατετίλας ἑσπέρας*; Lys. 409 *ὀρχουμένης μου τῆς γυναικὸς ἑσπέρας.* Eccl. 55 f. *ὁ γὰρ ἀνὴρ τὴν νύχθ’ ὅλην / ἔβηττε τριχίδων ἑσπέρας ἐμπλήμενος.*

4. *τῆς ἑσπέρας.* Of the four passages where *ἑσπέρας* is used with the article two are lyrical (Pax 793 ff. and Av. 1485 ff.), one is in trochaic tetrameter (Pax 1150 f.), and one (Eccl. 406), though in iambic trimeter, is a quotation of a familiar medical formula. Nevertheless I cannot attach any significance to the fact that the articular form fails to occur in ordinary iambic passages, nor can I detect any difference of sense between the articular and the anarthrous forms. In the first two passages the meaning is the same as in 3 above; in Av. 1485 ff. it is *in the evenings* or rather *at night,* in a general sense; and in Eccl. 404 ff. the reference may be to one evening or to several evenings, perhaps, if it is necessary to repeat the treatment. The passages are: Pax 793 ff. *καὶ γὰρ ἔφασχ’ ὁ πατὴρ / ὃ παρ’ ἐλπίδας / εἶχε τὸ δρᾶμα γαλῆν / τῆς ἑσπέρας ἀπάγξαι.* 1150 f. *ἦν δὲ καὶ πνός τις ἔνδον καὶ λαγῷα τέτταρα, / εἴ τι μὴ ’ξήνεγκεν αὐτῶν ἡ γαλῆ τῆς ἑσπέρας.* Av. 1485 ff. *ἔνθα τοῖς ἥρωσιν ἄνθρω- / ποι ξυναριστῶσι καὶ ξύν- / εισι πλὴν τῆς ἑσπέρας.* Eccl. 406 *σαυτοῦ παραλείφειν τὰ βλέφαρα τῆς ἑσπέρας.*

5. *ἐτῶν* (plural in every case, and with negation except in the first passage). Ach. 782 f. *πέντ’ ἐτῶν, / σάφ’ ἴσθι, ποττὰν ματέρ’ εἰκασθήσεται.* The dialect is Megarian. Vesp. 490 (sc. *τυραννίς* 488) *ἧς ἐγὼ οὐκ ἤκουσα τοὔνομ’ οὐδὲ πεντήκοντ’ ἐτῶν.* Lys. 280 *ἐξ ἐτῶν ἄλουτος.* We might expect the accusative of duration, but the point of view is that the man had not washed at any time *within* six years.

6. *ἡμερῶν* (in the plural, with numerals). Eq. 1079 *ἐγὼ πορίῶ, καὶ τοῦτον* (sc. *τὸν μισθὸν*) *ἡμερῶν τριῶν.* Vesp. 260 f. *κοὐκ ἔσθ’ ὅπως οὐχ ἡμερῶν τεττάρων τὸ πλεῖστον / ὕδωρ ἀναγκαίως ἔχει τὸν θεὸν ποιῆσαι.* Pax 151 *μὴ βδεῖτε μηδὲ χέζεθ’ ἡμερῶν τριῶν.*

7. *ἔνης* (an adjective with which *ἡμέρας* is to be supplied) Eccl. 796 *θάρρει, καταθήσεις, κἂν ἔνης ἔλθῃς.*

8. *τοῦ θέρους*: Pax 1133 ff. *ἐκκέας τῶν ξύλων ἅττ' ἂν ᾖ / δανότατα τοῦ θέρους / † ἐκπεπρισμένα †.* The last word is corrupt, and nearly all editors, following Bothe and Bergk, read *ἐκπεπρεμνισμένα.* In any case *τοῦ θέρους* must be sound. Fr. 463 *κάμνοντα δ' αὐτὸν τοῦ θέρους ἰδών ποτε.*

9. *τοῦ λοιποῦ*: Pax 1084 *οὔποτε δειπνήσεις ἔτι τοῦ λοιποῦ 'ν πρυτανείῳ.* Compare the expression *τοῦ λοιποῦ χρόνου* in Ran. 586, listed below under *χρόνου.*

10. *τῆς μεσημβρίας*: Vesp. 500 *κἀμέ γ' ἡ πόρνη χθὲς εἰσελθόντα τῆς μεσημβρίας, / . . .* Pax 290 *ὃ δεφόμενός ποτ' ᾖδε τῆς μεσημβρίας.* Lys. 418 f. *τουτ'* (sc. *τὸ δακτυλίδιον*) *οὖν σὺ τῆς μεσημβρίας / ἐλθὼν χάλασον.* Fr. 463 *κάμνοντα δ' αὐτὸν τοῦ θέρους ἰδών ποτε / ἔτρωγ', ἵνα κάμνοι, σῦκα τῆς μεσημβρίας.*

11. *νυκτός*: Eccl. 320 f. *ἀλλ' ἐν καθαρῷ ποῦ ποῦ τις ἂν χέσας τύχοι; / ἢ πανταχοῦ τοι νυκτός ἐστιν ἐν καλῷ;*

12. *τῆς νυκτός*: Nub. 8 f. *ἀλλ' οὐδ' ὁ χρηστὸς οὑτοσὶ νεανίας / ἐγείρεται τῆς νυκτός.* The article is used perhaps because Strepsiades is referring to the particular night which is just ending. Vesp. 91 *ὕπνου δ' ὁρᾷ τῆς νυκτὸς οὐδὲ πασπάλην.* The explanation suggested for the use of the article in Nub. 8 f. cannot be applied here. Vesp. 1478 f. *ὀρχούμενος τῆς νυκτὸς οὐδὲν παύεται / τἀρχαῖ' ἐκεῖν' οἷς Θέσπις ἠγωνίζετο.*

13. *τῶν νυκτῶν*, Eccl. 668 *οὐδ' ἀποδύσουσ' ἄρα τῶν νυκτῶν*; The reference is to a permanent condition expected to exist even after the communistic reforms made by the women, but the plural is probably to be explained as an instance of the peculiar use of this word as indicating the separate watches of the night.

14. *χειμῶνος* (with the article in Av. 1480): Av. 1088 ff. *εὔδαιμον φῦλον πτηνῶν / οἰωνῶν, οἳ χειμῶνος μὲν / χλαίνας οὐκ ἀμπισχνοῦνται.* 1480 f. *τοῦ δὲ χειμῶνος πάλιν τὰς / ἀσπίδας φυλλορροεῖ.* Fr. 569 (vs. 1) *ὄψει δὲ χειμῶνος μέσου σικυούς, βότρυς, ὀπώραν.*

15. *χρόνου* (accompanied by some attributive expression, except in Eq. 944 f., where *χρόνου* alone stands for *πολλοῦ χρόνου* or *διὰ χρόνου*).

Ach. 83 πόσου δὲ τὸν πρωκτὸν χρόνου ξυνήγαγεν; Eq. 944 f. ἀγαθὸς πολίτης, οἷος οὐδείς πω χρόνου / ἀνὴρ γεγένηται. Thes. 806 f. πρὸς Ἀριστομάχην δὲ χρόνου πολλοῦ, πρὸς ἐκείνην τὴν Μαραθῶνι, / καὶ Στρατονίκην ὑμῶν οὐδεὶς οὐδ' ἐγχειρεῖ πολεμίζειν. Ran. 586 ἀλλ' ἤν σε τοῦ λοιποῦ ποτ' ἀφέλωμαι χρόνου. Plut. 98 πολλοῦ γὰρ αὐτοὺς οὐχ ἑόρακά πω χρόνου.

16. The articular genitive construction with μισθός and words of similar meaning is treated by Kühner-Gerth, I., p. 387, as a subdivision of the temporal construction, the genitive being used in a distributive sense. Aristophanes shows two examples, Ach. 65 f. ἐπέμψαθ' ἡμᾶς ὡς βασιλέα τὸν μέγαν / μισθὸν φέροντας δύο δραχμὰς τῆς ἡμέρας. Nub. 612 (sc. ὠφελοῦσ' ὑμᾶς) τοῦ μηνὸς ἐς δᾷδ' οὐκ ἔλαττον ἢ δραχμήν.

17. Three passages show words which in themselves do not express time but which are used in such a way as to imply it, or at least to imply contemporaneous circumstances. Nub. 371 καίτοι χρῆν αἰθρίας ὕειν αὐτόν, ταύτας δ' ἀποδημεῖν. αἰθρίας = *in clear weather.* Pax 1155 χἄμα τῆς αὐτῆς ὁδοῦ Χαρινάδην τις βωσάτω, *during the same journey.* Nub. 721 φρουρᾶς ᾄδων, *while on guard.*

18. There are three examples of a very peculiar adverbial use of the genitive πολλοῦ, the origin of which is almost impossible to determine. It may, however, with some justification be treated here, since in Kühner-Gerth (I. p. 387) it is treated with the temporal genitives as having a possible relationship to them. πολλοῦ strengthens the statement made. Eq. 822 πολλοῦ δὲ πολύν με χρόνον καὶ νῦν ἐλελήθης ἐγκρυφιάζων. Nub. 915 θρασὺς εἶ πολλοῦ. Ran. 1046 ἀλλ' ἐπί τοι σοὶ καὶ τοῖς σοῖσιν πολλὴ πολλοῦ 'πικαθῆτο.

CHAPTER IX

ABLATIVAL GENITIVE

The nature of the genitive constructions commonly called *ablatival* has already been mentioned in the introductory remarks at the beginning of Chapter VIII., where attention was called not only to the difference between the "true" and "ablatival" genitives but also to the difficulty of determining to which of the two types certain examples belong—a difficulty which reflects an overlapping of the two cases in certain semantic categories. The present chapter does not aim to include all the types of ablatival genitive found in the text. The prepositional constructions, many of which are ablatival in character, are treated separately in Chapter XI.; and the predicative genitive of the father's name with εἰμί, which may be regarded as an ablatival genitive of origin, has been treated above in I. C 5 because the notion of origin has become strongly mingled with that of possession. The constructions included in the present chapter are: A. The genitive of the source or starting-point of sound, motion, etc. B. Various genitives of separation. C. The genitive constructions with δεῖ and δέομαι, which are probably closely related historically with the genitive of separation. D. The causal genitive with verbs, adjectives and interjections. E. The genitive with comparatives.

A. The following passages show a genitive of the *source* or *starting-point* of an action. No notion of separation is to be felt, though logically motion from a source implies separation.

1. In the following passages a genitive of the *source of information* depends on some verb of *hearing* or *learning*. Delbrück, Syntaktische Forschungen IV., p. 48, says: "Die Construction von ἀκούω verstehe ich folgendermassen: Wenn nur ein Casus bei ἀκούω steht, so ist dies, sobald es sich um das Gehörte handelt, der accusativische Gen. (ἀκούω κραυγῆς), auch bei einer Person kann dieser Genitiv ohne Bedenken angenommen werden, wie auch wir sagen *Jemand hören*, dagegen wenn zwei Casus mit ἀκούω verbunden sind, bleibt, da der Acc. für den Gegenstand in Anspruch genommen ist, für die Person nur der Ablativ übrig. Ich meine also, dass in

τόγε μητρὸς ἐπεύθετο, der Gen. *μητρός* ein ablativischer sei." This statement is somewhat difficult to reconcile with the view expressed by the same author in the Vergleichende Syntax der Indogermanischen Sprachen, footnote on p. 311 (published 1893; the date of Syntaktische Forschungen is 1879): "Einen ablativischen Gen. bei Verben des Hörens nehme ich jetzt nicht an weil ich bei *hören* in den alten indischen und avestischen Texten einen Ablativ nicht finde." Delbrück apparently changed his view between 1879 and 1893, but I hesitate to accept his later view without some reservation. I believe that in the passages which I am about to present we have an ablatival genitive not only with *μανθάνω* and *πυνθάνομαι* but with *ἀκούω* as well.

a) With *ἀκούω*: Thes. 632 *ταυτὶ μὲν ἤκουσάς τινος.* Eccl. 244 *ἔπειτ' ἀκούουσ' ἐξέμαθον τῶν ῥητόρων.* The genitive probably depends equally on *ἀκούουσα* and on *ἐξέμαθον.*

b) With *μανθάνω* and *ἐκμανθάνω*: Ran. 1269 f. *κύδιστ' Ἀχαιῶν Ἀτρέως / πολυκοίρανε μάνθανέ μου παῖ.* Eccl. 244 see above under *ἀκούω.*

c) With *πυνθάνομαι* and compounds: Ach. 204 f. *καὶ τὸν ἄνδρα πυνθάνου / τῶν ὁδοιπόρων ἁπάντων.* Nub. 482 *οὔκ, ἀλλὰ βραχέα σου πυθέσθαι βούλομαι.* Vesp. 71 ff. *νόσον γὰρ ὁ πατὴρ ἀλλόκοτον αὐτοῦ νοσεῖ, / ἣν οὐδ' ἂν εἷς γνοίη ποτ' οὐδ' ἂν ξυμβάλοι / εἰ μὴ πύθοιθ' ἡμῶν.* Pax 615 *ταῦτα τοίνυν μὰ τὸν Ἀπόλλω 'γὼ 'πεπύσμην οὐδενός.* 824 Οι. *ὦ δέσποθ' ἥκεις;* Τρ. *ὡς ἐγὼ 'πυθόμην τινός.* Av. 1119 f. *ἀλλ' ὡς ἀπὸ τοῦ τείχους πάρεστιν ἄγγελος / οὐδείς, ὅτου πευσόμεθα τἀκεῖ πράγματα.* Lys. 486 *καὶ μὴν αὐτῶν τοῦτ' ἐπιθυμῶ νὴ τὸν Δία πρῶτα πυθέσθαι.* 517 . . . *ἕτερόν τι πονηρότερον βούλευμ' ἐπεπύσμεθ' ἂν ὑμῶν.* The metre shows a slight lacuna. B has *δήπου* before *βούλευμα.* Thes. 573 *σιγᾶθ', ἵν' αὐτῆς κοσμίως πυθώμεθ' ἅττα λέξει.* 595 f. *ληρεῖς· ἐγὼ γὰρ οὐκ ἂν ἦλθον ἀγγελῶν, / εἰ μὴ 'πεπύσμην ταῦτα τῶν σάφ' εἰδότων.* Ran. 1417 *φέρε πύθεσθέ μου ταδί.* Pax 693 *οἷά μ' ἐκέλευσεν ἀναπυθέσθαι σου.* Plut. 60 *σκαιῶς γὰρ αὐτοῦ καὶ χαλεπῶς ἐκπυνθάνει.*

2. In Pax 1270, an epic quotation, *ἄρχομαι* is used with a genitive of the point from which the narrative begins: Πα$^{\lambda}$. *νῦν αὖθ' ὁπλοτέρων ἀνδρῶν ἀρχώμεθα*—Τρ. *παῦσαι / ὁπλοτέρους ᾄδον.*

3. See Chapter I. C 5 for the predicate genitive of the *father's* or *mother's* name after verbs of *being born* or *being.* This class

is related to the adnominal genitives of possession and origin on the one hand and to the ablatival genitive on the other.

B. Various Genitives of Separation.

1. In the following passages the genitive is used with a verb of *motion out of* or *away from,* and the sense is concrete. Only in Nub. 705 f. is the verb one which designates separation without motion, but even here the grammatical relation is quite similar to that in the other examples. The passages are arranged in the alphabetical order of the verbs in their simple form, though all the verbs are compounds, and all contain ἀπό or ἐκ except ὑπανίστασθαι Nub. 993.

a) With ἄπ-ειμι: Nub. 705 f. ὕπνος δ' ἀπέστω / γλυκύθυμος ὀμμάτων.

b) With compounds of ἔρχομαι: Ach. 449 τουτὶ λαβὼν ἄπελθε λαΐνων σταθμῶν. Nub. 1165 f. ὦ τέκνον ὦ παῖ / ἔξελθ' οἴκων. Lys. 707 τί μοι σκυθρωπὸς ἐξελήλυθας δόμων; The style here is that of tragedy rather than of comedy.

c) With ὑπ-αν-ίσταμαι: Nub. 993 καὶ τῶν θάκων τοῖς πρεσβυτέροις ὑπανίστασθαι προσιοῦσιν.

d) With ὑπ-απο-κινῶ: Av. 1011 κἀμοὶ πιθόμενος ὑπαποκίνει τῆς ὁδοῦ.

e) With ἐκ-χέομαι: Pax 1287 (an epic quotation) πύργων δ' ἐξεχέοντο, βοὴ δ' ἄσβεστος ὀρώρει.

f) With ἀπο-χωρῶ: Ach. 456 λυπηρὸς ἴσθ' ὧν κἀποχώρησον δόμων. This verse is put into the mouth of Euripides and is in a somewhat elevated style.

2. In the following passages the genitive depends on verbs of *abstaining from, ceasing from, getting rid of,* and the like. All the verbs are used intransitively.

a) With the active ἀπαλλάττω in only one passage: Pax 568 ἧ καλῶς αὐτῶν ἀπαλλάξειεν ἂν μετόρχιον. αὐτῶν refers to the garden-forks (θρίνακες) mentioned in 567, and the sense is *the space between the vine-rows would come off well from them* (that is, *from the use of the garden-forks*). This passage shows the only intransitive use of the active ἀπαλλάττω with the genitive in Aristophanes. I can find no exact parallel for this passage. Eur. Hel. 302 σμικρὸν δ' ὁ καιρὸς σάρκ' ἀπαλλάξαι βίου is not a good example because the notion of separation here is much more vivid than in the Aristo-

phanic passage; moreover it is a suspicious passage condemned by Hartung.

b) With the passive ἀπαλλάττομαι: Ach. 201 f. ἐγὼ δὲ πολέμου καὶ κακῶν ἀπαλλαγεὶς / ἄξω τὰ κατ' ἀγροὺς εἰσιὼν Διονύσια. 250 f. ἀγαγεῖν τυχηρῶς τὰ κατ' ἀγροὺς Διονύσια, / στρατιᾶς ἀπαλλαχθέντα. 269 f. πραγμάτων τε καὶ μαχῶν / καὶ Λαμάχων ἀπαλλαγείς. 757 αὐτίκ' ἄρ' ἀπαλλάξεσθε πραγμάτων. Vesp. 484 ἆρ' ἂν ὦ πρὸς τῶν θεῶν ὑμεῖς ἀπαλλαχθεῖτέ μου; 504 ff. τὸν πατέρ' ὅτι βούλομαι τούτων ἀπαλλαχθέντα τῶν / ὀρθροφοιτοσυκοφαντοδικοταλαιπώρων τρόπων / ζῆν βίον γενναῖον. Pax 292 ff. νῦν ἐστιν ἡμῖν ὦνδρες Ἕλληνες καλὸν / ἀπαλλαγεῖσι πραγμάτων τε καὶ μαχῶν / ἐξελκύσαι τὴν πᾶσιν Εἰρήνην φίλην. 303 τάξεων ἀπαλλαγέντες καὶ κακῶν φοινικικῶν. 351 ff. ἀλλ' ἁπαλὸν ἄν μ' ἴδοις / καὶ πολὺ νεώτερον, ἀπ- / αλλαγέντα πραγμάτων. 1127 ff. ἥδομαί γ' ἥδομαι / κράνους ἀπηλλαγμένος / τυροῦ τε καὶ κρομμύων. Av. 940 ἄνθρωπος ἡμῶν οὐκ ἀπαλλαχθήσεται. Eccl. 1100 κἄπειτ' ἐπειδὰν τῆσδ' (sc. τῆς γραός) ἀπαλλαγῶ. Plut. 262 ὁ δεσπότης γάρ φησιν ὑμᾶς ἡδέως ἅπαντας / ψυχροῦ βίου καὶ δυσκόλου ζήσειν ἀπαλλαγέντας. 316 f. ἀλλ' εἶα νῦν τῶν σκωμμάτων ἀπαλλαγέντες ἤδη / ὑμεῖς ἐπ' ἄλλ' εἶδος τρέπεσθε. Fr. 387 (2 f.) οἰκεῖν μὲν ἐν ἀγρῷ τοῦτον ἐν τῷ γηδίῳ / ἀπαλλαγέντα τῶν κατ' ἀγορὰν πραγμάτων.

c) With the middle ἔχομαι and its compounds: Av. 1335 οὔ τοι μὰ τὰς κερχνῆδας ἔτι σου σχήσομαι, *I will no longer hold off from (beating) you.* Eq. 1316 εὐφημεῖν χρὴ καὶ στόμα κλῄειν καὶ μαρτυριῶν ἀπέχεσθαι. Nub. 417 (sc. εἰ . . .) οἴνου τ' ἀπέχει καὶ γυμνασίων καὶ τῶν ἄλλων ἀνοήτων. 991 κἀπιστήσει μισεῖν ἀγορὰν καὶ βαλανείων ἀπέχεσθαι. Vesp. 654 οὐκ ἔστιν ὅπως οὐχὶ τεθνήξεις, κἂν χρῇ σπλάγχνων μ' ἀπέχεσθαι. Lys. 122 ff. Λυ. ἀφεκτέ' ἐστὶ —— Μυ. τοῦ; φράσον. Λυ. ποιήσετ' οὖν; / Μυ. ποιήσομεν, κἂν ἀποθανεῖν ἡμᾶς δέῃ. / Λυ. ἀφεκτέα τοίνυν ἐστὶν ἡμῖν τοῦ πέους. 146 εἰ δ' ὡς μάλιστ' ἀπεχοίμεθ' οὗ σὺ δὴ λέγεις. οὗ, which depends on both verbs, stands in the case demanded by ἀπεχοίμεθα. 770 f. ἀλλ' ὁπόταν πτήξωσι χελιδόνες εἰς ἕνα χῶρον, / τοὺς ἔποπας φεύγουσαι, ἀπόσχωνταί τε φαλήτων, part of an imaginary oracle. Ran. 1032 Ὀρφεὺς μὲν γὰρ τελετάς θ' ἡμῖν κατέδειξε φόνων τ' ἀπέχεσθαι. 1224 ἴθι δὴ λέγ' ἕτερον (sc. πρόλογον) κἀπέχου τῆς ληκύθου, that is *stop interrupting Euripides with the expression* ληκύθιον ἀπώλεσεν.

d) With the active ἐπέχω: Av. 1200 ἔχ' ἀτρέμας· αὐτοῦ στῆθ'· ἐπίσχες τοῦ δρόμου. Lys. 742 f. ὦ πότνι' Εἰλείθυι' ἐπίσχες τοῦ τόκου, / ἕως ἂν εἰς ὅσιον μόλω 'γὼ χωρίον.

e) With compounds of the middle *ἵεμαι*: Pax 705 *ὥστ' οὐδέποτ' ὦ δέσποιν' ἀφησόμεσθά σου.* Av. 628 *οὐκ ἔστιν ὅπως ἂν ἐγώ ποθ' ἑκὼν τῆς σῆς γνώμης ἔτ' ἀφείμην.* Ran. 830 *οὐκ ἂν μεθείμην τοῦ θρόνου, μὴ νουθέτει.* Plut. 42 *ἐκέλευε τούτου μὴ μεθίεσθαί μ' ἔτι.* 75 Πλ. *μέθεσθε νῦν μου πρῶτον.* Χρ. *ἤν, μεθίεμεν.* Vesp. 337 *ἀλλ' ὕφεσθε τοῦ τόνου, lower your tone* (Starkie). 416 *ὡς τοῦδ' ἐγὼ οὐ μεθήσομαι.*

f) With the active (intransitive) *ἀνίημι*: Ach. 347 *ἐμέλλετ' ἄρα πάντως ἀνήσειν τῆς βοῆς.* Pax 318 *ἐξολεῖτέ μ' ὦνδρες, εἰ μὴ τῆς βοῆς ἀνήσετε.* Ran. 700 *ἀλλὰ τῆς ὀργῆς ἀνέντες.*

g) With *λήγω*: Pax 1075 f. *οὐ γάρ πω τοῦτ' ἐστὶ φίλον μακάρεσσι θεοῖσιν, / φυλόπιδος λῆξαι, πρίν κεν λύκος οἶν ὑμεναιοῖ,* an imaginary oracle.

h) With the middle *παύομαι*: Eq. 579 *ἦν ποτ' εἰρήνη γένηται καὶ πόνων παυσώμεθα.* 1382 f. *μὰ Δί' ἀλλ' ἀναγκάσω κυνηγετεῖν ἐγὼ / τούτους ἅπαντας, παυσαμένους ψηφισμάτων.* Nub. 934 *παύσασθε μάχης καὶ λοιδορίας.* Vesp. 869 ff. *ὦ Φοῖβ' Ἄπολλον Πύθι' ἐπ' ἀγαθῇ τύχῃ / τὸ πρᾶγμ' ὃ μηχανᾶται / ἔμπροσθεν οὗτος τῶν θυρῶν, / ἅπασιν ἡμῖν ἁρμόσαι / παυσαμένοις πλάνων.* 883 f. *καὶ παυσάμενον τῆς δυσκολίας / ἀπὸ τῆς ὀργῆς τὴν ἀκαλήφην ἀφελέσθαι.* Pax 29 *ἀλλ' εἰ πέπαυται τῆς ἐδωδῆς σκέψομαι.* 421 f. *ἄλλαι τέ σοι πόλεις πεπαυμέναι κακῶν / ἀλεξικάκῳ θύσουσιν Ἑρμῇ πανταχοῦ.* Av. 209 *ἄγε σύννομέ μοι παῦσαι μὲν ὕπνου.* Lys. 704 *κοὐχὶ μὴ παύσησθε τῶν ψηφισμάτων τούτων, πρὶν ἂν / . . .* 762 *ὦ δαιμόνιαι παύσασθε τῶν τερατευμάτων.* 900 f. *μὰ Δί' οὐκ ἔγωγ'* (sc. *βαδιοῦμαι*), *ἢν μὴ διαλλαχθῆτέ γε / καὶ τοῦ πολέμου παύσησθε.* 1159 f. *τί . . . / μάχεσθε κοὐ παύεσθε τῆς μοχθηρίας;* 1269 f. *καὶ τᾶν αἰμυλᾶν ἀλωπέκων / παυσαίμεθα.* Ran. 1364 *παύσασθον ἤδη τῶν μελῶν.* Fr. 109 (verses 2 f.) *εἰ γὰρ ἐμοὶ παυσαμένῳ τοῦ πολέμου γένοιτο / σκάψαι κἀποκλάσαι . . .*

i) With the active *παύω*, only in the imperative: Av. 1243 *παῦε τῶν παφλασμάτων.* Ran. 580 *παῦε παῦε τοῦ λόγου.*

j) With *χαλῶ*: Av. 383 *οἵδε τῆς ὀργῆς χαλᾶν εἴξασιν.*

3. In several passages Aristophanes has the genitive depending on the verb *φείδομαι*, and in order to find a historical explanation of this construction it is advisable to attempt to determine the etymology of the verb. According to Walde-Pokorny II. p. 138 it is *probably* to be connected with Sanskrit *bhinátti* and Latin *findo* from the root **bheid*, so that the Greek meaning *spare, keep one's hands from* would be developed from the Indo-European meaning

(in the middle voice) **cut oneself from.* This etymology conforms to the phonetic laws, but it involves semantic difficulties and is rejected by Boisacq and others. Fick (Zeitschrift für Vergleichende Sprachforschung XLI., p. 201) suggested that *φείδομαι* might be derived from a strengthened form of the root **bhei*, which appears in Sanskrit *bháyate* (= *fear*), and the same theory was suggested, apparently independently, by F. A. Wood (Cl. Phil. III., p. 79), and by Boisacq. Both these etymologies involve some change of sense and neither can be accepted without some hesitation; but one or the other is probably correct and in either case the genitive would stand for an ablative of separation, so that I feel justified in placing the examples in this division of the work. In Ach. 319 f. and Pax 252 ff. the genitive signifies the thing to be spared from use; in the other three passages it signifies the person spared from injury. The passages are: Ach. 311 f. *ταῦτα δὴ τολμᾷς λέγειν / ἐμφανῶς ἤδη πρὸς ἡμᾶς; εἶτ' ἐγώ σου φείσομαι;* 319 f. *εἰπέ μοι τί φειδόμεσθα τῶν λίθων ὦ δημόται / μὴ οὐ καταξαίνειν τὸν ἄνδρα τοῦτον ἐς φοινικίδα;* Pax 252 ff. *Πο. φέρ' ἐπιχέω καὶ τὸ μέλι τουτὶ τἀττικόν. / Τρ. οὗτος παραινῶ σοι μέλιτι χρῆσθἀτέρῳ. / τετρώβολον τοῦτ' ἐστί· φείδου τἀττικοῦ.* Av. 369 *φεισόμεσθα γάρ τι τῶνδε μᾶλλον ἡμεῖς ἢ λύκων;* 987 *καὶ φείδου μηδὲν μηδ' αἰετοῦ ἐν νεφέλῃσιν,* part of an imaginary oracle.

4. In the following passages the genitive is used with verbs meaning *miss, fall short of, fail in* and the like.

a) With *ἁμαρτάνω*: Plut. 959 ff. *ἆρ' ὦ φίλοι γέροντες ἐπὶ τὴν οἰκίαν / ἀφίγμεθ' ὄντως τοῦ νέου τούτου θεοῦ, / ἢ τῆς ὁδοῦ τὸ παράπαν ἡμαρτήκαμεν;*

b) With *ἀπορῶ*: Pax 635 f. *οἱ δὲ γιγνώσκοντες εὖ / τοὺς πένητας ἀσθενοῦντας κἀποροῦντας ἀλφίτων.* 686 *ἀπορῶν ὁ δῆμος ἐπιτρόπου καὶ γυμνὸς ὤν.* Thes. 407 f. *γυνή τις ὑποβαλέσθαι βούλεται / ἀποροῦσα παίδων.* Plut. 531 *καίτοι τί πλέον πλουτεῖν ἐστιν τούτων πάντων ἀποροῦντας;*

c) With *ἀποθραύω* (in the passive; for the active compare Aesch. Pers. 410 f. *κἀποθραύει πάντα Φοινίσσης νεὼς / κόρυμβα,* where, however, the genitive should probably be taken as a possessive): Nub. 996 f. *ἵνα μὴ πρὸς ταῦτα κεχηνὼς / μήλῳ βληθεὶς ὑπὸ πορνιδίου τῆς εὐκλείας ἀποθρανσθῇς.*

d) With *ἀπολείπω* (in the passive): Eq. 525 *ἐξεβλήθη* (sc. Μάγνης) *πρεσβύτης ὤν, ὅτι τοῦ σκώπτειν ἀπελείφθη.*

e) With ἐλλείπω: Lys. 673 *οὐδὲν ἐλλείψουσιν αὗται λιπαροῦς χειρουργίας.*

5. In the following passages the genitive depends on transitive verbs signifying *rid, loose, set free,* or *check, stop.* In Pax 13 the construction is passive, but I have included the passage here because of its close correspondence to the active constructions with λύω. In Vesp. 570 f. the direct object of the verb is clearly implied; in all the other passages it is expressed.

a) With ἀπαλλάττω: Pax 920 *δεινῶν ἀπαλλάξας πόνων τὸν δημότην ὅμιλον.* Plut. 114 ff. *οἶμαι . . . / ταύτης ἀπαλλάξειν σε τῆς ὀφθαλμίας / βλέψαι ποιήσας.*

b) With ἔχω: Lys. 283 f. *τασδὶ δὲ τὰς Εὐριπίδῃ θεοῖς τε πᾶσιν ἐχθρὰς / ἐγὼ οὐκ ἄρα σχήσω παρὼν τολμήματος τοσούτου*; Lys. 380 *σχήσω σ' ἐγὼ τῆς νῦν βοῆς.* 425 *ὅπως ἂν αὐτὰς τῆς ὕβρεως ἐγὼ σχέθω.*

c) With ἀφίημι: Fr. 100 (vss. 2 f.) *ἐπεὶ δίδωμι χιλίας δραχμάς, / ἐάν με τῶν ἀρχῶν ἀφῆτε.*

d) With λύω and its compounds: Thes. 1108 *λῦσόν με δεσμῶν.* Vesp. 570 f. *κἄπειθ' ὁ πατὴρ ὑπὲρ αὐτῶν / ὥσπερ θεὸν ἀντιβολεῖ με τρέμων τῆς εὐθύνης ἀπολῦσαι.* The logical object of ἀπολῦσαι is the father. Pax 13 *ἑνὸς μὲν ὤνδρες ἀπολελύσθαι μοι δοκῶ, I think I am free from* one *charge.* In comparison with these passages observe Pax 1073 *οὔπω θέσφατον ἦν Εἰρήνης δέσμ' ἀναλῦσαι,* where the thing is made the object of the verb and the person stands in the possessive construction.

e) With παύω: Eq. 429 *ἐγώ σε παύσω τοῦ θράσους.* Nub. 1403 *νυνὶ δ' ἐπειδή μ' οὗτοσὶ τούτων ἔπαυσεν αὐτός. τούτων* refers to the horse-racing mentioned in 1401. Av. 1259 *ἦ μήν σε παύσει τῆς ὕβρεως οὑμὸς πατήρ.* Lys. 446 *παύσω τιν' ὑμῶν τῆσδ' ἐγὼ τῆς ἐξόδου.* Ran. 268 *ἔμελλον ἄρα παύσειν ποθ' ὑμᾶς τοῦ κοάξ.* In Plut. 725 Manuscript A reads the genitive: *ἵν' ὑπομνύμενον παύσω σε τῆς ἐκκλησίας,* and this reading is followed by some editors, though Hall and Geldart read *τὰς ἐκκλησίας.*

f) With ῥύομαι: Lys. 341 ff. (a lyrical passage) ἃς (referring to *τὰς γυναῖκας* in 340) *ὦ θεὰ μή ποτ' ἐγὼ πιμπραμένας ἴδοιμι, / ἀλλὰ πολέμου καὶ μανιῶν ῥυσαμένας / Ἑλλάδα καὶ πολίτας.*

6. In the following the genitive depends on transitive verbs of *shutting out* or *driving out,* or *tearing up from.*

a) With ἀπείργω and ἐξείργω: Vesp. 466 f. εἰ σύ γ' ὦ πόνῳ πόνηρε καὶ κομηταμυνία / τῶν νόμων ἡμᾶς ἀπείργεις ὧν ἔθηκεν ἡ πόλις. Eccl. 11 ὀφθαλμὸν οὐδεὶς τὸν σὸν ἐξείργει δόμων.

b) With ἐξελαύνω: Vesp. 1229 f. φήσει γὰρ ἐξολεῖν σε καὶ διαφθερεῖν / καὶ τῆσδε τῆς γῆς ἐξελᾶν.

c) With παρασύρω: Eq. 527 f. καὶ τῆς στάσεως παρασύρων / ἐφόρει τὰς δρῦς καὶ τὰς πλατάνους καὶ τοὺς ἐχθροὺς προθελύμνους.

d) With ἀποσχίζω: Nub. 1408 ἐκεῖσε δ' ὅθεν ἀπέσχισάς με τοῦ λόγου μέτειμι.

e) With the passive ἀπωθοῦμαι: Ach. 450 ὦ θύμ', ὁρᾷς γὰρ ὡς ἀπωθοῦμαι δόμων.

7. In the following passages the genitive depends on verbs signifying *desert, depart from, escape from.* The constructions are very similar to those in Section 1 above but in the present section the sense is less concrete than in 1. There is on the other hand considerable resemblance to the constructions in 2, where the verbs signify *stop, abstain,* and the like.

a) With ἀποστατῶ: Av. 313 οὐκ ἀποστατῶ φίλων.

b) With compounds of ἵστημι: Vesp. 1457 f. τὸ γὰρ ἀποστῆναι χαλεπὸν / φύσεος ἣν ἔχοι τις ἀεί. 478 f. νὴ Δί' ἤ μοι κρεῖττον ἐκστῆναι τὸ παράπαν τοῦ πατρὸς / μᾶλλον ἢ κακοῖς τοσούτοις ναυμαχεῖν ὁσημέραι. Eq. 397 ff. ὡς δὲ πρὸς πᾶν ἀναιδεύεται / κοὐ μεθίστησι τοῦ χρώματος / τοῦ παρεστηκότος. Vesp. 1450 ff. ζηλῶ γε τῆς εὐτυχίας / τὸν πρέσβυν οἵ μετέστη / ξηρῶν τρόπων καὶ βιοτῆς, *for the change he has made from his arid ways and life* (Starkie). Plut. 365 ὡς πολὺ μεθέστηχ' ὧν πρότερον εἶχεν τρόπων. ὧν is attracted into the case required by μεθέστηκε, and τρόπων, which is incorporated into the relative clause, takes the same case.

c) With ὑποχωρῶ: Ran. 790 κἀκεῖνος ὑπεχώρησεν αὐτῷ τοῦ θρόνου.

8. In the following passages the genitive depends on verbs signifying *deprive, defraud,* and the like. The *genitive* signifies the *thing* taken and the *accusative* the *person deprived,* if the construction is active; in some examples the construction is passive, in which case the genitive stands for the thing while the person becomes the subject of the sentence.

a) With *ἐκβολβίζω*: Pax 1122 f. *ἐγὼ δὲ τουτονὶ τῶν κῳδίων, / ἁλάμβαν' αὐτὸς ἐξαπατῶν, ἐκβολβιῶ.*

b) With *παρακόπτομαι*: Eq. 807 *γνώσεται οἷων ἀγαθῶν αὐτὸν τῇ μισθοφορᾷ παρεκόπτου.* *αὐτόν* refers to *ὁ δῆμος* (vs. 802), the subject of *γνώσεται.*

c) With *στερῶ* and *ἀποστερῶ*: Nub. 1074 *καίτοι τί σοι ζῆν ἄξιον, τούτων ἐὰν στερηθῇς*; Vesp. 256 f. *κἄπειτ' ἴσως ἐν τῷ σκότῳ τουτουὶ* (sc. *τοῦ λύχνου*) *στερηθεὶς / τὸν πηλὸν ὥσπερ ἀτταγᾶς τυρβάσεις βαδίζων.* Nub. 1071 ff. *σκέψαι γὰρ ὦ μειράκιον ἐν τῷ σωφρονεῖν ἅπαντα / ἄνεστιν, ἡδονῶν θ' ὅσων μέλλεις ἀποστερεῖσθαι, / παίδων γυναικῶν κοττάβων ὄψων πότων κιχλισμῶν.* Vesp. 508 f. *ἐγὼ γὰρ οὐδ' ἂν ὀρνίθων γάλα / ἀντὶ τοῦ βίου λάβοιμ' ἂν οὗ με νῦν ἀποστερεῖς.* Av. 1605 *ἀποστερεῖς τὸν πατέρα τῆς τυραννίδος*; Thes. 697 f. *ἀλλὰ τοῦ μόνου / τέκνου με περιόψεσθ' ἀποστερουμένην*;

d) With the passive *ἀποχηροῦμαι*: Pax 1013 f. *'ὀλόμαν ὀλόμαν, ἀποχηρωθεὶς / τᾶς ἐν τεύτλοισι λοχευομένας.'*

e) With *ψεύδω*: active in Thes. 870 *μὴ ψεῦσον ὦ Ζεῦ τῆς ἐπιούσης ἐλπίδος.* *με* is to be understood as the object of *ψεῦσον*. Passive in Nub. 618 *ἡνίκ' ἂν ψευσθῶσι δείπνου*, and in Lys. 954 f. *τίνα βινήσω / τῆς καλλίστης πασῶν ψευσθείς.*

9. Aristophanes has a fairly large number of passages in which a verb of *stealing, removing,* or the like governs an accusative of the thing taken and a genitive of the person deprived. If the thing did not belong to the person at all, either by fact or by right, the genitive is of course an ablatival one of separation; and if the verb has no accusative object signifying the *thing,* the genitive is again one of separation (Pax 771 ff. is the only case). In most cases, however the thing *belongs* to the person, and it becomes difficult to determine whether the genitive is to be taken with the verb or (as a possessive) with the object of the verb. In either case the ultimate sense is the same, and so the only problem involved is the insoluble one of determining how the construction would appear to the Greek mind.

In place of a genitive of the person appears sometimes a possessive adjective in agreement with the accusative object of the verb (Eccl. 922 twice, Fr. 598, all with *ἐμός*. I have found no corresponding passages with *σός, ἡμέτερος,* or *ὑμέτερος,* but I believe this

fact to be accidental). The existence of this construction favors at least the possibility of construing the genitive as a possessive.

The fact that the verb often stands between the genitive and the direct object cannot be used as a proof that the genitive is to be construed in an ablatival relation with the verb, since genitives of a plainly possessive character are not infrequently separated by verbs from the nouns on which they depend. Observe for example the position of the possessive *μου* in Ach. 12, Lys. 314, Eccl. 354, Plut. 699, 1020, Fr. 462 (all iambic trimeters except Lys. 314, an iambic tetrameter); of *ἡμῶν* in Nub. 1497 (though the language here is perhaps slightly elevated) and Ran. 551; of *σου* in Ach. 258; of *αὐτῶν* in Vesp. 427 (trochaic tetrameter); and of the possessive nouns in Ach. 375, Nub. 165, Vesp. 189, Plut. 959 f., and Fr. 479 (all trimeters).

The passages in which we have clear examples of the genitive of separation are:

a) With *ἀφαιρῶ* and *ἐξαιρῶ*: Pax 560 f. *προσευξώμεσθα πρῶτον τῇ θεῷ, / ἥτερ ἡμῶν τοὺς λόφους ἀφεῖλε καὶ τὰς Γοργόνας.* The notion is not that of having any belongings taken from one but rather of being relieved of an unpleasant burden. 771 ff. *'φέρε τῷ φαλακρῷ, δὸς τῷ φαλακρῷ / τῶν τρωγαλίων, καὶ μάφαίρει / γενναιοτάτου τῶν ποιητῶν / ἀνδρὸς τὸ μέτωπον ἔχοντος.' ἀφαίρει* has no direct object on which the genitive might depend. Lys. 1025 f. *ἐγώ σου κἂν τόδε τὸ θηρίον / τοὐπὶ τοὐφθαλμοῦ λαβοῦσ' ἐξεῖλον ἂν ὃ νῦν ἔνι*, used of removing an insect from the eye.

b) With *ἀποφέρω*: Ach. 582 *ἀλλ' ἀντιβολῶ σ' ἀπένεγκέ μου τὴν μορμόνα.* The word *μορμόνα* refers to the shield and crest of Lamachus, and since *μου* refers to Dicaeopolis, a possessive relation is impossible.

In the following passages the ablatival construction seems more natural than the possessive:

a) With *ἀφαιρῶ*: Av. 158 *πολλήν γ' ἀφεῖλες τοῦ βίου κιβδηλίαν.*

b) With *ἁρπάζω*: Nub. 982 *οὐδ' ἄννηθον τῶν πρεσβυτέρων ἁρπάζειν οὐδὲ σέλινον.* Pax 1118 *ἀλλ' ἁρπάσομαι σφῷν αὐτά.* Eccl. 866 *τῶν ἐσφερόντων ἁρπάσομαι τὰ σιτία.*

c) With *ἐκκόπτομαι*: Ran. 1223 *νυνὶ γὰρ αὐτοῦ τοῦτό γ' ἐκκεκόψεται.*

d) With *ἐκπηνίζομαι*: Ran. 577 f. *ἀλλ' εἶμ' ἐπὶ τὸν Κλέων', ὃς αὐτοῦ τήμερον / ἐκπηνιεῖται ταῦτα προσκαλούμενος.*

In the following passages the nature of the construction is much more doubtful, the notion of possession appearing in many cases to predominate over that of separation.

a) With ὑφαιροῦμαι: Vesp. 1201 ὅτ' Ἐργασίωνος τὰς χάρακας ὑφειλόμην. Plut. 1139 f. ὁπότε τι σκεύαριον τοῦ δεσπότου / ὑφέλοιο.

b) With ἐξαράττω: Thes. 704 οἷον ὑμῶν ἐξαράξω τὴν ἄγαν αὐθαδίαν.

c) With ξυναρπάζω: Fr. 252 λύσας ἴσως ἂν τὸν λαγὼν ξυναρπάσειεν ἡμῶν.

d) With κλέπτω and ἀντεκκλέπτω: Eq. 109 f. τοὺς χρησμοὺς ταχὺ / κλέψας ἔνεγκε τοῦ Παφλαγόνος ἔνδοθεν. 435 f. τάλαντα πολλὰ / κλέψας Ἀθηναίων. 1149 ἅττ' ἂν κεκλόφωσί μου. Vesp. 238 τῆς ἀρτοπώλιδος λαθόντ' ἐκλέψαμεν τὸν ὅλμον. 1368 f. οὐ δεινὰ τωθάζειν σε τὴν αὐλητρίδα / τῶν ξυμποτῶν κλέψαντα; 1447 φιάλην ἐπῃτιῶντο κλέψαι τοῦ θεοῦ. Thes. 812 f. ἣν τὰ μέγισθ' ὑφέληται / φορμὸν πυρῶν τἀνδρὸς κλέψασα. Ach. 527 ἀντεξέκλεψαν Ἀσπασίας πόρνα δύο.

e) With ἐκκοκκίζω: Lys. 364 θενών σου 'κκοκκιῶ τὸ γῆρας.

f) With ἐξορύττω: Ach. 761 ff. ὑμὲς τῶν ἀεί, / . . . / . . . τὰς ἄγλιθας ἐξορύσσετε. The dialect is Megarian, and τῶν is used as a demonstrative, referring to σκόροδα in 761.

g) With ἐκπλύνω: Lys. 574 f. ὥσπερ πόκου ἐν βαλανείῳ / ἐκπλύναντας τὴν οἰσπώτην.

h) With ἐκτήκω: Nub. 772 (sc. εἰ) τὰ γράμματ' ἐκτήξαιμι τῆς ἐμῆς δίκης.

i) With ἐκτρώγω: Vesp. 154 τοῦ μοχλοῦ / φύλατθ' ὅπως μὴ τὴν βάλανον ἐκτρώξεται.

10. In the following passages the genitive of separation depends on the verb διαφέρω, *differ from*. Nub. 503 οὐδὲν διοίσεις Χαιρεφῶντος τὴν φύσιν. 1428 f. καίτοι τί διαφέρουσιν / ἡμῶν ἐκεῖνοι; Vesp. 20 οὐδὲν ἄρα γρίφου διαφέρει Κλεώνυμος. Av. 1461 βέμβικος οὐδὲν διαφέρειν δεῖ. Plut. 382 ff. ὁρῶ τιν' ἐπὶ τοῦ βήματος καθεδούμενον / ἱκετηρίαν ἔχοντα μετὰ τῶν παιδίων / καὶ τῆς γυναικός, κοὐ διοίσοντ' ἄντικρυς / τῶν Ἡρακλειδῶν οὐδ' ὁτιοῦν τῶν Παμφίλου.

C. Genitive with δέομαι and δεῖ.

Delbrück, Syntaktische Forschungen IV., p. 47 (following Leo Meyer, Zeitschrift für Vergleichende Sprachforschung XIV., pp.

86 ff.) connects δέομαι (Epic δεύομαι) with Sanskrit *dūrás* '*far away*,' comparative *dávīyān*, and assumes *keep oneself far away from* as the original meaning. If his etymology is correct, the genitive stands of course for an ablative of separation. The impersonal construction with δεῖ is a comparatively late development from the personal construction with δέομαι, while the use of δέομαι in the sense *ask, request*, with a genitive of the *person*, is similar to the constructions with πυνθάνομαι, and the genitive indicates origin.

1. In the following passages the genitive depends on δέομαι used personally in the sense *need, lack*: Ach. 448 ἀτὰρ δέομαί γε πτωχικοῦ βακτηρίου. 451 πολλῶν δεόμενος σκευαρίων. 1026 εἶτα νυνὶ τοῦ δέει; 1156 f. ὃν ἔτ' ἐπίδοιμι τευθίδος / δεόμενον. Eq. 673 'οὐ δεόμεθα σπονδῶν· ὁ πόλεμος ἑρπέτω.' Nub. 493 δέδοικά σ' ὦ πρεσβῦτα μὴ πληγῶν δέει. Vesp. 109 ψήφων δὲ δείσας μὴ δεηθείη ποτέ. 856 f. πάντα γὰρ πάρεστι νῷν / ὅσων δεόμεθα, πλήν γε δὴ τῆς κλεψύδρας. 1426 δικῶν γὰρ οὐ δέομ' οὐδὲ πραγμάτων. Pax 474 οὐδὲν δεόμεθ' ὥνθρωπε τῆς σῆς μορμόνος. Av. 74 δεῖται γὰρ ὄρνις καὶ διακόνου τινός; 112 πράγους δὲ δὴ τοῦ δεομένω δεῦρ' ἦλθετον; 1306 πτερῶν δεόμενοι καὶ τρόπων γαμψωνύχων. 1375 τουτὶ τὸ πρᾶγμα φορτίου δεῖται πτερῶν. 1417 δεῖσθαι δ' ἔοικεν οὐκ ὀλίγων χελιδόνων. The Informer's coat . . . is so poor a protection from the cold that it points to 'a want of a whole swarm of swallows bringing summer in their train' (Merry). Lys. 1163 f. τὰν Πύλον, / ἅσπερ πάλαι δεόμεθα καὶ βλιμάττομες. The dialect is Laconian. Thes. 264 ἀλλ' ἔχεις γὰρ ὧν δέει. Ran. 44 δέομαι γάρ τί σου. 71 δέομαι ποιητοῦ δεξιοῦ. 161 οἵ σοι φράσουσ' ἁπαξάπανθ' ὧν ἂν δέῃ. Eccl. 412 f. 'ὁρᾶτε μέν με δεόμενον σωτηρίας / τετραστατήρου καὐτόν.' 577 δεῖται γάρ τοι σοφοῦ τινος ἐξευρήματος ἡ πόλις ἡμῶν. 978 τοῦ δαὶ δεόμενος δᾷδ' ἔχων ἐλήλυθας; Plut. 54 καὶ τοῦ δεόμενος ἦλθε μετὰ νῷν ἐνθαδί. This clause is part of an indirect question depending on φράσῃ in 52. 532 παρ' ἐμοῦ δ' ἔστιν ταῦτ' εὔπορα πάνθ' ὑμῖν ὧν δεῖσθον. 827 ἔπειτα τοῦ δέει; 977 εἰ γάρ του δεηθείην ἐγώ. του is neuter. 986 πυρῶν τ' ἂν ἐδεήθη μεδίμνων τεττάρων. 1135 εἴ του δέει γ' ὧν δυνατός εἰμί σ' ὠφελεῖν. 1160 ὥσθ' ἡγεμόνος οὐδὲν δεησόμεσθ' ἔτι. Fr. 300 ὀβολῶν δεουσῶν τεττάρων καὶ τῆς φορᾶς. Kock suggests that the preceding line may have contained δραχμῶν, which would be the subject of δεουσῶν. δεουσῶν governs ὀβολῶν τεττάρων and probably τῆς φορᾶς. 465 ὁ δ' ἀλφίτων γε πριάμενος τρεῖς χοίνικας / κοτύλης δεούσας, εἴκοσ' ἀπολογίζεται, *one cup short of three choenices.*

2. In the following passages the genitive depends on the impersonal δεῖ: Ach. 466 f. δεῖ γὰρ ἑνὸς οὗ μὴ τυχὼν / ἀπόλωλα. Nub. 1034 δεινῶν δέ σοι βουλευμάτων ἔοικε δεῖν πρὸς αὐτόν. Pax 137 ἀλλ' ὦ μέλ' ἄν μοι σιτίων διπλῶν ἔδει. 870 τοῦ πέους δὲ δεῖ. 1032 καὶ τὴν τράπεζαν οἴσομαι, καὶ παιδὸς οὐ δεήσει, . . . *and there will be no need of a slave.* Av. 78 δεῖ τορύνης καὶ χύτρας. 1307 ὥστε πτερῶν σοι τοῖς ἐποίκοις δεῖ ποθέν. 1419 ἀλλ' ὅτου δεῖ χρὴ λέγειν. 1420 πτερῶν πτερῶν δεῖ. Lys. 144 δεῖ τᾶς γὰρ εἰράνας μάλ' αὖ. The dialect is Laconian. 422 τἀργυρίου νυνὶ δέον, accusative absolute. 431 f. τί δεῖ μοχλῶν; / οὐ γὰρ μοχλῶν δεῖ μᾶλλον ἢ νοῦ καὶ φρενῶν. 605 τοῦ δεῖ; τί ποθεῖς; 734 Γυ^{a}. ἀλλ' ἐῶ 'πολέσθαι τἄρι'; Λυ. ἦν τούτου δέῃ. δέῃ is active subjunctive. 996 Πελλάνας δὲ δεῖ. Thes. 257 κεκρυφάλου δεῖ καὶ μίτρας. 262 ὑποδημάτων δεῖ. Ran. 1304 f. καίτοι τί δεῖ / λύρας ἐπὶ τούτων; Eccl. 872 νὴ τὸν Δία δεῖ γοῦν μηχανήματός τινος. 1026 οὐ γὰρ δεῖ στροφῆς. Plut. 247 f. χαίρω τε γὰρ φειδόμενος ὡς οὐδεὶς ἀνὴρ / πάλιν τ' ἀναλῶν, ἡνίκ' ἂν τούτου δέῃ. Fr. 71 δεῖ διακοσίων δραχμῶν. 101 ὅτου δοκεῖ σοι δεῖν μάλιστα τῇ πόλει. ὅτου is Brunck's emendation for the vulgate reading ὅτῳ.

3. In Ach. 543 occurs the idiomatic expression οὐ πολλοῦ γε δεῖ, which may be rendered freely *by no means, far from it;* literally *it lacks much* (*of being so*).

4. In the following passages the middle δέομαι governs a genitive of the person of whom a request is made. Ach. 536 f. Λακεδαιμονίων ἐδέοντο τὸ ψήφισμ' ὅπως / μεταστραφείη. 1059 τὸ δέημα τῆς νύμφης ὃ δεῖταί μου σφόδρα. Nub. 429 ὦ δέσποιναι δέομαι τοίνυν ὑμῶν τουτὶ πάνυ μικρόν. Vesp. 292 ἦν σού τι δεηθῶ. Ran. 532 f. ἔχ' αὖτ'. ἴσως γάρ τοί ποτε / ἐμοῦ δεηθείης ἄν, εἰ θεὸς θέλοι. Eccl. 934 f. οὐ σοῦ γ' ὤλεθρε / δεόμενος οὐδέν. Plut. 664 ἦσαν δέ τινες κἄλλοι δεόμενοι τοῦ θεοῦ; 980 τί δ' ἦν ὅ τι σου μάλιστ' ἐδεῖθ' ἑκάστοτε;

5. In several passages Aristophanes uses the genitive ὀλίγου with verbs in such a way as to indicate that the action barely escaped occurring. The best explanation of the construction is probably that given by Brugmann-Thumb, p. 455, where it is assumed that δέω has been lost, leaving ὀλίγου alone. Ach. 348 ὀλίγου τ' ἀπέθανον ἄνθρακες Παρνήθιοι. 381 f. ὀλίγου πάνυ / ἀπωλόμην. Nub. 722 ὀλίγου φροῦδος γεγένημαι. Vesp. 829 ὡς ὀλίγου μ' ἀπώλεσας. Thes. 935 ὀλίγου μ' ἀφείλετ' αὐτόν.

D. Genitive in Causal Relations.

The genitive with judicial verbs, where a causal relation may possibly exist, has already been treated in Division M of the preceding chapter, on the ground of the explanation of Delbrück in his Vergleichende Syntax p. 328, where he assumes that expressions of the type *δικάζειν κακώσεως* developed from those of the type *δίκη κακώσεως*.

The genitive with verbs like *ζηλῶ* and *μακαρίζω* and with adjectives like *μάκαρ* and *τάλας* is almost certainly derived from a causal ablative. The use of the genitive in exclamations of fear, wonder, etc., with or without an interjection, is a variety of the same construction.

1. In the following passages the genitive depends on a verb:

a) With *ἄγαμαι*: Ach. 488 *τόλμησον ἴθι χώρησον, ἄγαμαι καρδίας, I'm proud of my heart* (Merry). Av. 1744 *ἄγαμαι δὲ λόγων*. Fr. 919 *ἄγαμαι τούτου, ἄγαμαι κεραμεῖ*. The first of these three passages is in somewhat elevated language, while the other two are in anapaestic dimeters.

b) With *ζηλῶ*: Ach. 1008 ff. *ζηλῶ σε τῆς εὐβουλίας, / μᾶλλον δὲ τῆς εὐωχίας / ἄνθρωπε τῆς παρούσης*. Both genitives depend on *ζηλῶ*. Eq. 837 *ζηλῶ σε τῆς εὐγλωττίας*. Vesp. 1450 f. *ζηλῶ γε τῆς εὐτυχίας / τὸν πρέσβυν*. Thes. 175 *μὰ τὸν Δί' οὐ ζηλῶ σε τῆς παιδεύσεως*.

c) With *μακαρίζω*: Vesp. 428 f. *φήμ' ἐγὼ / τὰς χελώνας μακαριεῖν σε τοῦ δέρματος*. 588 *τούτων ὧν εἴρηκας μακαρίζω*. *ὧν*, the object of *εἴρηκας*, is attracted into the case of its antecedent.

2. In the following passages the genitive depends on an adjective.

a) With *κακοδαίμων*: Ach. 1036 *οἴμοι κακοδαίμων τοῖν γεωργοῖν βοιδίοιν*. Nub. 1324 *οἴμοι κακοδαίμων τῆς κεφαλῆς καὶ τῆς γνάθου*. Fr. 324 *οἴμοι κακοδαίμων τῆς τόθ' ἡμέρας ὅτε / εἶπέν μ' ὁ κῆρυξ 'οὗτος ἀλφάνει . . .'*

b) With *μακάριος*: Eq. 186 f. *ὦ μακάριε τῆς τύχης / ὅσον πέπονθας ἀγαθὸν ἐς τὰ πράγματα*. Vesp. 1292 f. *ἰὼ χελῶναι μακάριαι τοῦ δέρματος, / καὶ τρὶς μακάριαι τοῦ 'πὶ ταῖς πλευραῖς τέγους*. 1512 *ὦ Καρκίν' ὦ μακάριε τῆς εὐπαιδίας*. Pax 715 *ὦ μακαρία βουλὴ σὺ τῆς Θεωρίας*. Av. 1423 *ὦ μακάριε τῆς τέχνης*.

c) With *μῶρος*: Eq. 350 *ὦ μῶρε τῆς ἀνοίας*.

d) With *τάλας*: Ach. 209 f. *οἴμοι τάλας / τῶν ἐτῶν τῶν ἐμῶν*. 1210

τάλας ἐγὼ ξυμβολῆς βαρείας. Lys. 735 f. *τάλαιν' ἐγώ, τάλαινα τῆς Ἀμοργίδος, / ἣν ἄλοπον οἶκοι καταλέλοιπα.* Plut. 1044 *τάλαιν' ἐγὼ τῆς ὕβρεος ἧς ὑβρίζομαι.* The relative should stand in the accusative case as the cognate object of *ὑβρίζομαι*, but instead it has been attracted into the case of its antecedent.

e) With *τλήμων*: Thes. 1070 ff. Μν. *τί ποτ' Ἀνδρομέδα περίαλλα κακῶν / μέρος ἐξέλαχον*—Ευ. *μέρος ἐξέλαχον*— / Μν. *θανάτου τλήμων;* Ευ. *θανάτου τλήμων;*

f) With *τρισμακάριος*: Nub. 166 *ὦ τρισμακάριος τοῦ διεντερεύματος.*

3. In the following passages the genitive is used in exclamations, without dependence on any verb or adjective. In most cases, however, some interjection precedes the genitive.

a) The expression is introduced by some interjection. The examples are given in the order of the plays without regard to the alphabetical order of the interjections. Ach. 67 *οἴμοι τῶν δραχμῶν.* 1198 f. *ἀτταταῖ ἀτταταῖ / τῶν τιτθίων, ὡς σκληρὰ καὶ κυδώνια.* 1205 *ἰὼ ἰὼ τραυμάτων ἐπωδύνων.* Eq. 1 Ἰατταταιὰξ *τῶν κακῶν, ἰατταταῖ.* 1218 *οἴμοι τῶν ἀγαθῶν ὅσων πλέα. τῶν ἀγαθῶν* probably belongs with *οἴμοι*, while *ὅσων* depends on *πλέα*, though the construction may possibly = *ὅσων τῶν ἀγαθῶν πλέα.* Compare Av. 143, listed in VIII E 5 above. Nub. 925 Αδ. *ὤμοι σοφίας*—Δι. *ὤμοι μανίας.* 1476 *οἴμοι παρανοίας· ὡς ἐμαινόμην ἄρα.* Av. 305 *ἰοὺ ἰοὺ τῶν ὀρνέων, ἰοὺ ἰοὺ τῶν κοψίχων.* 1723 *ὦ φεῦ φεῦ τῆς ὥρας τοῦ κάλλους. τῆς ὥρας* and *τοῦ κάλλους* appear to be co-ördinate, both depending on the exclamation, and some editors place a comma after *ὥρας*, making it clear that they interpret it in this way. Lys. 295 *ἰοὺ ἰοὺ τοῦ καπνοῦ.* 305 is an exact repetition. 312 *φεῦ τοῦ καπνοῦ βαβαιάξ.* Thes. 245 *φῦ ἰοὺ τῆς ἀσβόλου.* Plut. 389 *οἴμοι τῶν κακῶν.* 1126 *οἴμοι πλακοῦντος τοῦ 'ν τετράδι πεπεμμένου.* 1128 *οἴμοι δὲ κωλῆς ἣν ἐγὼ κατήσθιον.* 1130 *σπλάγχνων τε θερμῶν ὧν ἐγὼ κατήσθιον.* The genitive here is a continuation of the construction in 1128. *ὧν* is not necessarily a *partitive* object of the verb; it more probably owes its case to attraction. 1132 *οἴμοι δὲ κύλικος ἴσον ἴσῳ κεκραμένης.*

b) The exclamation is introduced by the name of some person called upon. In Ach. 575 the person is Lamachus; in 64 Dicaeopolis uses the expression *ὤκβάτανα τοῦ σχήματος* in speaking of the attire of the Persian ambassadors; in all the other passages the person called upon is some god. *ὦ* is used in every passage except Vesp.

161 and Av. 61, the two passages containing Ἄπολλον ἀποτρόπαιε. The examples are arranged in the order of the plays. Ach. 64 βαβαιάξ. ὤκβάτανα τοῦ σχήματος. 575 ὦ Λάμαχ' ἥρως, τῶν λόφων καὶ τῶν λόχων. Eq. 144 ἀλλαντοπώλης; ὦ Πόσειδον τῆς τέχνης. Nub. 153 ὦ Ζεῦ βασιλεῦ τῆς λεπτότητος τῶν φρενῶν. 364 ὦ γῆ τοῦ φθέγματος, ὡς ἱερὸν καὶ σεμνὸν καὶ τερατῶδες. γῆ is a personification and may be felt almost as a deity. Some editors capitalize it. Vesp. 161 Ἄπολλον ἀποτρόπαιε τοῦ μαντεύματος. Pax 238 f. ὦναξ Ἄπολλον τῆς θυείας τοῦ πλάτους, / ὅσον κακόν, καὶ τοῦ Πολέμου τοῦ βλέμματος. Av. 61 Ἄπολλον ἀποτρόπαιε τοῦ χασμήματος. 223 ὦ Ζεῦ βασιλεῦ τοῦ φθέγματος τοὐρνιθίου. 295 ὦναξ Ἄπολλον τοῦ νέφους. 1131 ὦ Πόσειδον τοῦ μάκρους. Lys. 967 ὦ Ζεῦ δεινῶν ἀντισπασμῶν. Plut. 1050 f. ὦ Ποντοπόσειδον καὶ θεοὶ πρεσβυτικοί, / ἐν τῷ προσώπῳ τῶν ῥυτίδων ὅσας ἔχει.

c) In three passages the exclamatory genitive stands with no introductory word of any kind. Ach. 86 f. καὶ τίς εἶδε πώποτε / βοῦς κριβανίτας; τῶν ἀλαζονευμάτων. Nub. 818 f. τῆς μωρίας, / τὸν Δία νομίζειν ὄντα τηλικουτονί. Eccl. 787 ff. τῆς μωρίας, / τὸ μηδὲ περιμείναντα τοὺς ἄλλους ὅ τι / δράσουσιν εἶτα τηνικαῦτ' ἤδη—.

E. Genitive with Comparatives.

The genitive with comparatives originated as an ablative of source, since it shows the *starting-point* from which the comparison is made. Its ablatival character is confirmed by the case-usage in Sanskrit and Latin. In alphabetizing I have followed the order of the comparative forms themselves and not that of the positive forms from which they are derived.

1. In the following passages the construction is the normal one, in which one object is merely represented as possessing the particular quality in question to a greater degree than some other object. In Vesp. 550, 1104 f., Thes. 814 ff. the comparative forms are made from the positive with the adverb μᾶλλον, but these forms are in the alphabetical order of the positives and not of μᾶλλον. Similarly ἧττον in Vesp. 918. Ach. 422 ἀλλ' ἕτερος ἦν Φοίνικος ἀθλιώτερος. Plut. 590 πολὺ τῆς Πενίας πρᾶγμ' αἴσχιον ζητεῖς αὐτῷ περιάψαι, *you are seeking to attribute to him a much baser quality than Poverty* (that is, *miserliness*). Lys. 1014 οὐδέν ἐστι θηρίον γυναικὸς ἀμαχώτερον. Eq. 617 f. ὦ καλὰ λέγων πολὺ δ' ἀμείνον' ἔτι τῶν

λόγων / ἐργασάμενε. 1261 ff. καὶ μὴν ἐγώ σ' ὦ Δῆμε θεραπεύσω καλῶς, / ὥσθ' ὁμολογεῖν σε μηδέν' ἀνθρώπων ἐμοῦ / ἰδεῖν ἀμείνω τῇ Κεχηναίων πόλει. Vesp. 1047 μὴ πώποτ' ἀμείνον' ἔπη τούτων κωμῳδικὰ μηδέν' ἀκοῦσαι. Lys. 650 ἦν ἀμείνω γ' εἰσενέγκω τῶν παρόντων πραγμάτων. Thes. 808 ἀλλ' Εὐβούλης τῶν πέρυσίν τις βουλευτής ἐστιν ἀμείνων; The comparative ἀμείνων governs the genitive Εὐβούλης. Plut. 498 καίτοι τούτου τοῖς ἀνθρώποις τίς ἂν ἐξεύροι ποτ' ἄμεινον; *and who could ever devise . . . a better plan than this?* 573 f. ὡς ἔστιν ἄμεινον / Πενία Πλούτου. Eq. 382 ff. ἦν ἄρα πυρός γ' ἕτερα θερμότερα / καὶ λόγων ἐν πόλει / τῶν ἀναιδῶν ἀναιδέστεροι. With ἀναιδέστεροι understand λόγοι. Vesp. 1090 μηδὲν Ἀττικοῦ καλεῖσθαι σφηκὸς ἀνδρικώτερον. 491 νῦν δὲ πολλῷ τοῦ ταρίχους ἐστὶν ἀξιωτέρα (sc. ἡ τυραννίς). ἀξιωτέρα here means *cheaper*. Av. 469 f. Πι. ἀρχαιότεροι πρότεροί τε Κρόνου καὶ Τιτάνων ἐγένεσθε, / καὶ γῆς. Χο. καὶ γῆς; Eq. 134 f. κρατεῖν, ἕως ἕτερος ἀνὴρ βδελυρώτερος / αὐτοῦ γένοιτο. 860 f. μηδ' οἰηθῇς / ἐμοῦ ποθ' εὑρήσειν φίλον βελτίονα. Nub. 1050 ἐγὼ μὲν οὐδέν' Ἡρακλέους βελτίον' ἄνδρα κρίνω. Thes. 799 f. οὕτως ἡμεῖς ἐπιδήλως / ὑμῶν ἐσμεν πολὺ βελτίους. 810 οὕτως ἡμεῖς πολὺ βελτίους τῶν ἀνδρῶν εὐχόμεθ' εἶναι. Eccl. 214 f. ὡς δ' εἰσὶν ἡμῶν τοὺς τρόπους βελτίονες / ἐγὼ διδάξω. Plut. 104 f. οὐ γὰρ εὑρήσεις ἐμοῦ / ζητῶν ἔτ' ἄνδρα τοὺς τρόπους βελτίονα. Av. 1343 οὐκ ἔστιν οὐδὲν τοῦ πέτεσθαι γλυκύτερον. Fr. 586 οὐδὲν γὰρ ὄντως γλυκύτερον τῶν ἰσχάδων. 587 ἀλλ' οὐδὲ τὸ μέλι γλυκύτερον τῶν ἰσχάδων. Eccl. 60 f. πρῶτον μέν γ' ἔχω τὰς μασχάλας / λόχμης δασυτέρας. Vesp. 550 f. τί γὰρ εὔδαιμον καὶ μακαριστὸν μᾶλλον νῦν ἐστὶ δικαστοῦ, / ἢ τρυφερώτερον ἢ δεινότερον ζῷον, καὶ ταῦτα γέροντος. We may supply ὄντος so as to connect γέροντος with δικαστοῦ. Eccl. 516 οὐδεμιᾷ γὰρ δεινοτέρᾳ σου ξυμμείξασ' οἶδα γυναικί. 646 πολὺ μέντοι δεινότερον τούτου τοῦ πράγματός ἐστι. Vesp. 64 f. ἀλλ' ἔστιν ἡμῖν λογίδιον γνώμην ἔχον, / ὑμῶν μὲν αὐτῶν οὐχὶ δεξιώτερον, *not too sophisticated for you*. 1104 f. πρῶτα μὲν γὰρ οὐδὲν ἡμῶν ζῷον ἠρεθισμένον / μᾶλλον ὀξύθυμόν ἐστιν οὐδὲ δυσκολώτερον. 599 ἀλλὰ Θέωρος, καίτοὐστὶν ἀνὴρ Εὐφημίου οὐδὲν ἐλάττων. In 620 ἆρ' οὐ μεγάλην ἀρχὴν ἄρχω καὶ τοῦ Διὸς οὐδὲν ἐλάττω; some editors, including Starkie, read τῆς before τοῦ (following manuscripts B and C, whereas R and V omit τῆς), making the verse into two acatalectic anapaestic dimeters divided after ἄρχω. If we read τῆς the construction is of the normal type under discussion in the present section; if we omit it we have *comparatio compendiaria* (see below in Section 5). Lys. 1260 f. ἦν γὰρ τὤνδρες οὐκ ἐλάσσως / τᾶς ψάμμας

τοὶ Πέρσαι. The dialect is Laconian. Plut. 442 f. Πενία γάρ ἐστιν ὦ πόνηρ', ἧς οὐδαμοῦ / οὐδὲν πέφυκε ζῷον ἐξωλέστερον. Eccl. 1053 τοῦτο γὰρ ἐκείνου τὸ κακὸν ἐξωλέστερον. 1070 τοῦτ' αὖ πολὺ τούτου τὸ κακὸν ἐξωλέστερον. Pax 864 εὐδαιμονέστερος φανεῖ τῶν Καρκίνου στροβίλων. Av. 370 ἦ τίνας τεισαίμεθ' ἄλλους τῶνδ' ἂν ἐχθίους ἔτι; Pax 3 καὶ μήποτ' αὐτῆς μᾶζαν ἡδίω φάγοι. Ach. 255 f. ὅστις σ' ὀπύσει κἀκποιήσεται γαλᾶς / σοῦ μηδὲν ἥττους βδεῖν. For the epexegetical infinitive after comparatives compare Vesp. 232 and Av. 610. Vesp. 548 f. καὶ μὴν εὐθύς γ' ἀπὸ βαλβίδων περὶ τῆς ἀρχῆς ἀποδείξω / τῆς ἡμετέρας ὡς οὐδεμιᾶς ἥττων ἐστὶν βασιλείας. τῆς ἡμετέρας belongs with τῆς ἀρχῆς and ἡ ἡμετέρα ἀρχή is to be understood as the subject of ἐστίν. Thes. 804 Ναυσιμάχης μέν γ' ἥττων ἐστὶν Χαρμῖνος. Plut. 944 f. ἄπειμι· γιγνώσκω γὰρ ἥττων ὢν πολὺ / ὑμῶν. Eq. 382 ἦν ἄρα πυρός γ' ἕτερα θερμότερα. Vesp. 918 θερμὸς γὰρ ἀνὴρ οὐδὲν ἧττον τῆς φακῆς. Thes. 531 f. ἀλλ' οὐ γάρ ἐστι τῶν ἀναισχύντων φύσει γυναικῶν / οὐδὲν κάκιον εἰς ἅπαντα πλὴν ἄρ' εἰ γυναῖκες. Nub. 894 f. ἀλλά σε νικῶ τὸν ἐμοῦ κρείττω / φάσκοντ' εἶναι. Vesp. 232 νυνὶ δὲ κρείττων ἐστί σου Χαρινάδης βαδίζειν. Av. 610 αἰβοῖ πολλῷ κρείττους οὗτοι τοῦ Διὸς ἡμῖν βασιλεύειν. 1104 ὥστε κρείττω δῶρα πολλῷ τῶν Ἀλεξάνδρου λαβεῖν. With τῶν Ἀλεξάνδρου understand δώρων. Ran. 831 κρείττων γὰρ εἶναί φημι τούτου τὴν τέχνην. Eccl. 671 ἕτερον γὰρ ἰὼν ἐκ τοῦ κοινοῦ κρεῖττον ἐκείνου κομεῖται. Understand ἱμάτιον. Fr. 488 (vs. 3) ὅσῳ τὰ κάτω κρείττω 'στὶν ὧν ὁ Ζεὺς ἔχει. ὧν has been attracted from the accusative case into the genitive. Ran. 89 f. οὔκουν ἕτερ' ἔστ' ἐνταῦθα μειρακύλλια / τραγῳδίας ποιοῦντα πλεῖν ἢ μύρια, / Εὐριπίδου πλεῖν ἢ σταδίῳ λαλίστερα; Vesp. 550 f. (μᾶλλον μακαριστός). See above under δεινότερος. Eq. 885 f. ἔμοιγε μέντοι / οὐ μεῖζον εἶναι φαίνετ' ἐξεύρημα τοῦ χιτῶνος. Nub. 1086 τί μὲν οὖν ἂν ἔτι μεῖζον πάθοι τούτου ποτέ; Vesp. 258 ἦ μὴν ἐγὼ σοῦ χἀτέρους μείζονας κολάζω. Av. 123 ἔπειτα μείζω τῶν Κραναῶν ζητεῖς πόλιν; Eq. 328 f. ἀλλ' ἐφάνη γὰρ ἀνὴρ ἕτερος πολὺ / σοῦ μιαρώτερος. 789 καὶ σὺ γὰρ αὐτὸν πολὺ μικροτέροις τούτων δελεάσμασιν εἵλες. With τούτων we may understand τῶν δελεασμάτων or τῶν θωπευματίων. Plut. 526 ὀδυνηρότερον τρίψεις βίοτον πολὺ τοῦ νῦν. Vesp. 1104 f. (μᾶλλον ὀξύθυμον). See above under δυσκολώτερος. Eq. 949 f. εἰ μή μ' ἐάσεις ἐπιτροπεύειν, ἕτερος αὖ / ἐμοῦ πανουργότερός τις ἀναφανήσεται. Fr. 969 at the end ἐγὼ μὲν οὔτε πιότερον αὐτῆς. The text is broken, so that the construction must be left in doubt. As it stands it appears to be a genitive of comparison. Thes. 433 ff. οὔπω ταύτης / ἤκουσα

πολυπλοκωτέρας / γυναικὸς οὐδὲ δεινότερον λεγούσης. πολυπλοκωτέρας γυναικός should be taken together depending on ἥκουσα, while ταύτης depends on the two comparatives. Eq. 91 οἴνου γὰρ εὕροις ἄν τι πρακτικώτερον; Nub. 641 ff. Σω. οὐ τοῦτ' ἐρωτῶ σ', ἀλλ' ὅ τι κάλλιστον μέτρον / ἡγεῖ· πότερα τὸ τρίμετρον ἢ τὸ τετράμετρον; / Στ. ἐγὼ μὲν οὐδὲν πρότερον ἡμιεκτέου. πρότερον here may be translated by *superior*. Lys. 20 f. ἀλλ' ἕτερά τἄρ' ἦν τῶνδε προυργιαίτερα / αὐταῖς. Ach. 425 οὐκ ἀλλὰ τούτου πολὺ πολὺ πτωχιστέρου. Eq. 1097 οὐκ ἦν ἄρ' οὐδεὶς τοῦ Γλάνιδος σοφώτερος. Vesp. 64 ff. ἀλλ' ἔστιν ἡμῖν λογίδιον γνώμην ἔχον, / ὑμῶν μὲν αὐτῶν οὐχὶ δεξιώτερον, / κωμῳδίας δὲ φορτικῆς σοφώτερον. The first two verses have been quoted already under δεξιώτερον, but are given again to provide a context for the other comparative construction. Lys. 368 οὐκ ἔστ' ἀνὴρ Εὐριπίδου σοφώτερος ποιητής. Ran. 766 f. ἕως ἀφίκοιτο τὴν τέχνην σοφώτερος / ἕτερός τις αὐτοῦ. Vesp. 550 f. (τρυφερώτερον). See above under δεινότερος. Fr. 35 τυφλότερος λεβηρίδος. Ran. 676 ff. τὸν πολὺν ὀψομένη λαῶν ὄχλον, / οὗ σοφίαι μυρίαι κάθηνται / φιλοτιμότεραι Κλεοφῶντος, *more ambitious than Cleophon*. Not an example of *comparatio compendiaria*. Thes. 805 καὶ μὲν δὴ καὶ Κλεοφῶν χείρων πάντως δήπου Σαλαβακχοῦς. 819 f. καὶ μὲν δήπου καὶ τὰ πατρῷά γε / χείρους ἡμῶν εἰσιν σῴζειν. For the epexegetical infinitive compare Ach. 255 f., Vesp. 232, and Av. 610 above.

2. In the following passages the word standing in the genitive represents a second subject of the verb, the comparison being made between the action of this second subject and that of the first. The construction may be represented by the following equation: ἐγὼ φρονῶ μεῖζον ἐκείνου = ἐγὼ φρονῶ μεῖζον ἢ ἐκεῖνος (φρονεῖ). The comparative is sometimes an adjective modifying the object of the verb (e. g. Eq. 810 ff., Plut. 558), sometimes an adverb modifying the verb itself (e. g. Eq. 773, 791, Eccl. 234 f.), sometimes an internal accusative with its adverbial force more or less fully developed (e. g. Nub. 1082, Eccl. 937); or it may be πρότερος or ὕστερος in the nominative (or accusative in *oratio obliqua*) as the subject of the verb. Plut. 558 οὐ γιγνώσκων ὅτι τοῦ Πλούτου παρέχω βελτίονας ἄνδρας. Thes. 433 ff. οὔπω ταύτης / ἥκουσα πολυπλοκωτέρας / γυναικὸς οὐδὲ δεινότερον λεγούσης. ταύτης depends on the two comparatives, of which the second shows the construction now under discussion. Plut. 693 ὑπὸ τοῦ δέους βδέουσα δριμύτερον γαλῆς. Vesp. 1273 f. τοῖς Πενέσταισι ξυνῆν τοῖς / Θετταλῶν, αὐτὸς πενέστης ὢν ἔλαττον οὐδενός.

ἔλαττων of the Oxford Text is probably an error for Bentley's emendation ἔλαττον rather than for ἐλάττων, the reading of manuscripts R and V. Av. 762 *εἰ δὲ τυγχάνει τις ὢν Φρὺξ μηδὲν ἧττον Σπινθάρου, no less a Phrygian than Spintharus.* Lys. 794 ff. *οὕτω τὰς γυναῖκας ἐβδελύχθη / 'κεῖνος, ἡμεῖς τ' οὐδὲν ἧττον / τοῦ Μελανίωνος οἱ σώφρονες* (sc. *μισοῦμεν τὰς γυναῖκας*). *ἐκεῖνος* refers to Melanion. Eccl. 68 ff. **Πρ.** *ἔχετε δὲ τοὺς πώγωνας, οὓς εἴρητ' ἔχειν / πάσαισιν ἡμῖν, ὁπότε συλλεγοίμεθα;* / **Γυ.**$^{\alpha}$ *νὴ τὴν 'Εκάτην καλόν γ' ἔγωγε τουτονί.* / **Γυ.**$^{\beta}$ *κἄγωγ' Ἐπικράτους οὐκ ὀλίγῳ καλλίονα.* This might be construed as *comparatio compendiaria*; see the warning in Kühner-Gerth II., p. 310 near the bottom. Eq. 773 *καὶ πῶς ἂν ἐμοῦ μᾶλλόν σε φιλῶν ὦ Δῆμε γένοιτο πολίτης*; i. e. *μᾶλλον ἢ 'γὼ φιλῶ σε.* 790 f. *καὶ μὴν εἴ πού τις ἀνὴρ ἐφάνη τῷ δήμῳ μᾶλλον ἀμύνων / ἢ μᾶλλον ἐμοῦ σε φιλῶν, ἐθέλω περὶ τῆς κεφαλῆς περιδόσθαι.* See the remark on 773. Thes. 814 ff. *ἀλλ' ἡμεῖς ἂν πολλοὺς τούτων / ἀποδείξαιμεν ταῦτα ποιοῦντας. / καὶ πρὸς τούτοις γάστριδας ἡμῶν / ὄντας μᾶλλον καὶ λωποδύτας / καὶ βωμολόχους κἀνδραποδιστάς*; Eccl. 234 f. *εἶτα σιτία / τίς τῆς τεκούσης μᾶλλον ἐπιπέμψειεν ἄν*; Nub. 1082 *καίτοι σὺ θνητὸς ὢν θεοῦ πῶς μεῖζον ἂν δύναιο*; Eccl. 937 *πολύ σου μεῖζον φρονῶ.* Plut. 128 f. *ἐγὼ γὰρ ἀποδείξω σε τοῦ Διὸς πολὺ / μεῖζον δυνάμενον.* Lys. 1201 f. *εἰ μή / τις ὑμῶν ὀξύτερον ἐμοῦ βλέπει.* Plut. 210 *βλέποντ' ἀποδείξω σ' ὀξύτερον τοῦ Λυγκέως.* Eq. 810 ff. *οὔκουν δεινὸν ταυτί σε λέγειν δῆτ' ἔστ' ἐμὲ καὶ διαβάλλειν / πρὸς Ἀθηναίους καὶ τὸν δῆμον, πεποιηκότα πλείονα χρηστὰ / νὴ τὴν Δήμητρα Θεμιστοκλέους πολλῷ περὶ τὴν πόλιν ἤδη*; Eccl. 809 f. **Αν.**$^{\beta}$ *Καλλίμαχος δ' ὁ χοροδιδάσκαλος / ἀυτοῖσιν εἰσοίσει τι*; **Αν.**$^{\alpha}$ *πλείω Καλλίου.* Fr. 969 (verses 2 f.) *ἣν νοῦν ἔχωμεν, σκεψ⟨όμεθα . . .⟩ / μηδὲν πλέον τούτου σθ⟨ένωσιν . . .⟩* The construction is of course somewhat uncertain because the text is mutilated. Av. 469 f. *ἀρχαιότεροι πρότεροί τε Κρόνου καὶ Τιτάνων ἐγένεσθε, / καὶ γῆς. ἀρχαιότεροι* stands in a predicate relation to the logical subject of *ἐγένεσθε*, while *πρότεροι* with the genitive may here be regarded as a substitute for *πρότερον ἤ* followed by the nominative. I have included the construction with *ἀρχαιότεροι* above in Section 1 and that with *πρότεροι* here, but the distinction between the two is really very slight. 472 f. *ὃς ἔφασκε λέγων κορυδὸν πάντων πρώτην ὄρνιθα γενέσθαι, / προτέραν τῆς γῆς.* 477 *οὔκουν δῆτ' εἰ πρότεροι μὲν γῆς πρότεροι δὲ θεῶν ἐγένοντο.* 519 (sc. *ἵνα*) *τοῦ Διὸς αὐτοὶ πρότεροι τὰ σπλάγχνα λάβωσιν.* Eccl. 595 *κατέδει πέλεθον πρότερός μου.* Thes. 647 f. *ἰσθμόν τιν' ἔχεις ὤνθρωπ'·*

ἄνω τε καὶ κάτω / τὸ πέος διέλκεις πυκνότερον Κορινθίων. The meaning is *πυκνότερον ἢ οἱ Κορίνθιοι διέλκουσι τὰ πλοῖα,* but it seems scarcely appropriate to call the construction *comparatio compendiaria* as van Leeuwen does. It has nothing in common with the normal type of this construction as represented in Section 5 below. Ran. 1061 *καὶ γὰρ τοῖς ἱματίοις ἡμῶν χρῶνται πολὺ σεμνοτέροισιν.* If *ἡμῶν* means *ἢ τοῖς ἱματίοις ἡμῶν,* we have *comparatio compendiaria,* but I prefer to construe *ἡμῶν* as the equivalent of *ἢ ἡμεῖς* (*χρώμεθα*). Thes. 836 ff. *εἰ δὲ δειλὸν καὶ πονηρὸν ἄνδρα τις τέκοι γυνή, / ἢ τριήραρχον πονηρὸν ἢ κυβερνήτην κακόν, / ὑστέραν αὐτὴν καθῆσθαι σκάφιον ἀποκεκαρμένην / τῆς τὸν ἀνδρεῖον τεκούσης.* The infinitive depends on *χρῆν* in 832. Eccl. 859 *ἑτέρους ἀποίσειν φήμ' ἔθ' ὑστέρους ἐμοῦ.*

3. In the following passages the word standing in the genitive represents a second *object* of the verb, the comparison being made between the action *performed on* this second object and that *performed on* the first. The objects are indirect in Av. 568 f., while the construction in Lys. 133 f. is peculiar (see below). In all the other passages the objects are direct. Ran. 298 ff. *Ξα. ἀπολούμεθ' ὥναξ Ἡράκλεις. Δι. οὐ μὴ καλεῖς μ' / ὧνθρωφ', ἱκετεύω, μηδὲ κατερεῖς τοὔνομα. / Ξα. Διόνυσε τοίνυν. Δι. τοῦτό γ' ἧττον θατέρου.* Ach. 299 f. *ὡς μεμίσηκά σε Κλέ-/ωνος ἔτι μᾶλλον, quam Cleonem.* Vesp. 880 f. *τοὺς φεύγοντάς τ' ἐλεεῖν μᾶλλον / τῶν γραψαμένων.* Lys. 133 f. *κἂν με χρῇ διὰ τοῦ πυρὸς / ἐθέλω βαδίζειν· τοῦτο μᾶλλον τοῦ πέους.* This expression probably means *μᾶλλον ἢ ἀπέχεσθαι τοῦ πέους* (see vs. 124), so that we have an ellipsis. Eccl. 392 f. *Ἀντίλοχ' ἀποίμωξόν με τοῦ τριωβόλου / τὸν ζῶντα μᾶλλον.* This passage is a parody of Aesch. Fr. 134 (Nauck), with *τοῦ τριωβόλου* in place of *τοῦ τεθνηκότος.* Plut. 186 f. *Πλ. ἐγὼ τοσαῦτα δυνατός εἰμ' εἷς ὢν ποιεῖν; / Χρ. καὶ ναὶ μὰ Δία τούτων γε πολλῷ πλείονα.* Nub. 658 *ἀλλ' ἕτερα δεῖ σε πρότερα τούτου μανθάνειν.* Av. 568 f. *βασιλεύς ἐστ' ὀρχίλος ὄρνις, / ᾧ προτέρῳ δεῖ τοῦ Διὸς αὐτοῦ σέρφον ἐνόρχην σφαγιάζειν.* Ran. 76 f. *εἶτ' οὐχὶ Σοφοκλέα πρότερον Εὐριπίδου / μέλλεις ἀναγαγεῖν, εἴπερ ἐκεῖθεν δεῖ σ' ἄγειν;* If we follow Hall and Geldart, *πρότερον* means *rather than,* and the passage belongs in this section; but if we follow Bentley, who retained *πρότερον ὄντ',* the reading of R and V, but changed *οὐχί* to *οὐ,* then the sense is . . . *Sophocles, since he is superior to Euripides,* and the passage would belong in Section 1 above. A third possibility is Palmer's *ἀντ'* for *ὄντ'.*

4. In Fr. 393 two predicate nouns are compared: *θλαστὰς γὰρ εἶναι κρεῖττόν ἐστιν ἁλμάδος, it is better to be crushed olives than (to be) pickle.* This is the only example of its kind, and its fragmentary condition makes the construction uncertain.

5. The following passages show the construction known as *comparatio compendiaria,* a condensed form of expression in which the genitive designates not the second member of the comparison but the *possessor* of the thing. Vesp. 620 *ἆρ' οὐ μεγάλην ἀρχὴν ἄρχω καὶ τοῦ Διὸς οὐδὲν ἐλάττω.* See the note on the variant reading in this passage, which is listed above in Section 1. Vesp. 1064 f. *κύκνου τ' ἔτι πολιώτεραι δῆ / αἵδ' ἐπανθοῦσιν τρίχες.* The warning referred to in connection with the preceding passage cannot be made to apply here.

6. A *comparatio compendiaria* of a peculiar kind is found in Eccl. 700 *πρότερον μέντοι δεῖ σε καθεύδειν αὐτῆς παρ' ἐμοί,* which is equivalent to . . . *καθεύδειν παρ' ἐμοὶ πρότερον ἢ παρ' αὐτῆ.* The passage is part of a system of anapaestic dimeters.

7. The following passages show constructions not altogether similar to those in the preceding sections. The second member of the comparison contains a verbal rather than a nominal idea. Av. 1706 *ὦ πάντ' ἀγαθὰ πράττοντες, ὦ μείζω λόγου, things too great for words.* Vesp. 689 f. *ὅστις ἂν ὑμῶν / ὕστερος ἔλθῃ τοῦ σημείου, after the signal has been given.* Lys. 57 *ἅπαντα δρώσας τοῦ δέοντος ὕστερον.*

8. In the following two passages the genitive depends on *ἥττων* used in the special sense *subservient to, unable to resist.* Nub. 1081 *κἀκεῖνος ὡς ἥττων ἔρωτός ἐστι καὶ γυναικῶν.* Plut. 363 *ἀλλ' εἰσὶ τοῦ κέρδους ἅπαντες ἥττονες.*

9. In the following passages the genitive depends on the multiplicative adjective *τριπλάσιος.* Ach. 88 f. *καὶ ναὶ μὰ Δί' ὄρνιν τριπλάσιον Κλεωνύμου / παρέθηκεν ἡμῖν.* Eq. 285 *τριπλάσιον κεκράξομαί σου. τριπλάσιον* is here an adverb, and *σοὺ* stands in the relation of a second subject to the verb. 718 *αὐτὸς δ' ἐκείνου τριπλάσιον κατέσπακας.*

10. In the following passages the genitive of comparison depends on the passive verbs *ἡττῶμαι* and *νικῶμαι.* Vesp. 523 *ἦν γὰρ ἡττηθῶ λέγων σου, περιπεσοῦμαι τῷ ξίφει.* Av. 70 f. *ἡττήθης τινὸς / ἀλεκτρυόνος;*

Lys. 450 f. *ἀτὰρ οὐ γυναικῶν οὐδέποτ' ἔσθ ἡττητέα / ἡμῖν.* Nub. 1087 *τί δῆτ' ἐρεῖς, ἢν τοῦτο νικηθῇς ἐμοῦ;*

NOTE. Certain verbs meaning *surpass, despise,* and the like govern a genitive similar to that in Section 10, but all these verbs are compounds (chiefly of *ὑπέρ,* also of *περί* and *πρό*) and there is some gradation of meaning, so that the relation to the comparative construction is not always obvious. I have preferred to treat these constructions in Chapter XII., which deals with the genitive with compound verbs.

CHAPTER X

GENITIVE ABSOLUTE

The genitive absolute arose from a weakening of the syntactical relation between the genitive substantive and the word on which it depended, accompanied by a development of the feeling that this substantive and its participle stood in the relation of subject and verb. The result of this process was a genitive absolute fully detached from the rest of the sentence, but nevertheless numerous passages from the majority of the classical authors can be shown in which the substantive and participle have much of the appearance of an absolute construction and yet depend in a greater or less degree on some other part of the sentence. In the classification of the examples from Aristophanes my first line of division has been between the constructions which are completely detached (or which could not be construed with any other part of the sentence without resorting to pedantry; for example, Eq. 517 taking the genitive as partitive with *ὀλίγοις*, Ran. 412 ff. making *χιτωνίου παραρραγέντος* depend on the compound *προκύψαν*, or Eccl. 10 f. making the genitive objective with *ἐπιστάτην*) and those which may be regarded as partially developed genitives absolute retaining a slight dependence on some other word in the sentence.

A. Genitive Absolute Fully Developed.

1. In the following passages the subject of the participle is personal and is expressed. Since the genitive absolute performs the function of a subordinate clause, I have attempted to subdivide the examples into circumstantial, temporal, conditional, and concessive types, but a clear division between the circumstantial and the other types is often impossible. A few passages in which the participle is from the verb *εἰμί* in the sense *exist* are treated below in Section 3 for the sake of convenience.

a) Circumstantial constructions. The attendant circumstance may or may not be causal in its relation to the rest of the sentence, and sometimes a conditional or concessive idea may be very vaguely implied. Ach. 183 *σπονδὰς φέρεις τῶν ἀμπέλων τετμημένων*; There is

a slight concessive notion, especially in view of the fact that σπονδάς here suggests its older meaning *libation* as well as its technical meaning *treaty*. 502 f. οὐ γάρ με νῦν γε διαβαλεῖ Κλέων ὅτι / ξένων παρόντων τὴν πόλιν κακῶς λέγω. Eq. 531 ff. νυνὶ δ' ὑμεῖς αὐτὸν ὁρῶντες παραληροῦντ' οὐκ ἐλεεῖτε, / ἐκπιπτουσῶν τῶν ἡλέκτρων καὶ τοῦ τόνου οὐκέτ' ἐνόντος / τῶν θ' ἁρμονιῶν διαχασκουσῶν. The passage is a metaphor in which Cratinus in his old age is compared to a lyre which has become unfit for use. 794 f. Ἀρχεπτολέμου δὲ φέροντος / τὴν εἰρήνην ἐξεσκέδασας. τὴν εἰρήνην, which stands between the participle and the principal verb, serves as the object of both. Nub. 776 f. ὅπως ἀποστρέψαι' ἂν ἀντιδικῶν δίκην / μέλλων ὀφλήσειν μὴ παρόντων μαρτύρων, . . . *if you should lose the suit because you had not witnesses.* 779 πρόσθεν ἔτι μιᾶς ἐνεστώσης δίκης. 809 f. ἀνδρὸς ἐκπεπληγμένου / καὶ φανερῶς ἐπηρμένου. 844 οἴμοι τί δράσω παραφρονοῦντος τοῦ πατρός; 1137 ff. κἀμοῦ μέτριά τε καὶ δίκαι' αἰτουμένου, / . . . / . . . οὔ φασίν ποτε / οὕτως ἀπολήψεσθ', ἀλλὰ λοιδοροῦσί με. 1288 f. πλέον πλέον τἀργύριον ἀεὶ γίγνεται / ὑπορρέοντος τοῦ χρόνου, with reference to the interest on loans. 1293 f. αὕτη (sc. ἡ θάλαττα) μὲν ὦ κακόδαιμον οὐδὲν γίγνεται / ἐπιρρεόντων τῶν ποταμῶν πλείων. 1289 and 1294 are more causal than temporal. 1480 ἐμοῦ παρανοήσαντος ἀδολεσχίᾳ. Vesp. 198 ἔνδον κέκραχθι τῆς θύρας κεκλημένης. 745 f. λογίζεταί τ' ἐκεῖνα πάνθ' ἁμαρτίας / ἃ σοῦ κελεύοντος οὐκ ἐπείθετο. 781 ff. καὶ λέγεται γὰρ τουτογί, / ὡς οἱ δικασταὶ ψευδομένων τῶν μαρτύρων / μόλις τὸ πρᾶγμ' ἔγνωσαν ἀναμασώμενοι. 1174 f. ἄγε νυν, ἐπιστήσει λόγους σεμνοὺς λέγειν / ἀνδρῶν παρόντων πολυμαθῶν καὶ δεξιῶν; Pax 1143 ἐμπιεῖν ἔμοιγ' ἀρέσκει τοῦ θεοῦ δρῶντος καλῶς, *since the god is sending rain.* 1156 ff. ὡς ἂν ἐμπίῃ μεθ' ἡμῶν, / εὖ ποιοῦντος κὠφελοῦντος / τοῦ θεοῦ τἀρώματα. Av. 213 ff. ἐλελιζομένης δ' ἱεροῖς μέλεσιν / γένυος ξουθῆς / καθαρὰ χωρεῖ διὰ φυλλοκόμου / μίλακος ἠχὼ πρὸς Διὸς ἕδρας. ἐλελιζομένης γένυος has very little, if any, dependence on ἠχώ. 561 f. τοῖς δ' ἀνθρώποις ὄρνιν ἕτερον πέμψαι κήρυκα κελεύω, / ὡς ὀρνίθων βασιλευόντων θύειν ὄρνισι τὸ λοιπόν. For the use of ὡς compare Plut. 369 f. below, where it is much more essential to the meaning than in the present passage. 1127 ff. ἐναντίω δύ' ἅρματε, / ἵππων ὑπόντων μέγεθος ὅσον ὁ δούριος, / ὑπὸ τοῦ πλάτους ἂν παρελασαίτην. 1182 f. ῥύμῃ τε καὶ πτεροῖσι καὶ ῥοιζήμασιν / αἰθὴρ δονεῖται τοῦ θεοῦ ζητουμένου. Lys. 874 ἐμοῦ καλοῦντος οὐ καταβήσει Μυρρίνη; 1133 f. ἐχθρῶν παρόντων βαρβάρων στρατεύματι / Ἕλληνας ἄνδρας καὶ πόλεις ἀπόλλυτε. στρατεύματι is probably to be taken as an instrumental dative with ἀπόλλυτε

(so Brunck and van Leeuwen) rather than as a dative of military accompaniment with *παρόντων*, in reference to Persian help summoned by the Spartans (Blaydes). Wilamowitz reads *βαρβάρῳ*, which was proposed by Blaydes though he does not read it in his text. But in any case we have a genitive absolute with a certain concessive force. It would be most awkward to make the genitive depend on *στρατεύματι*. Thes. 564 f. *οὐδ'* (sc. *εἶπον*) *ὡς σὺ τῆς δούλης τεκούσης ἄρρεν εἶτα σαυτῇ / τοῦθ' ὑπεβάλου*. Ran. 361 *τῆς πόλεως χειμαζομένης*. 412 ff. *νῦν δὴ κατεῖδον καὶ μάλ' εὐπροσώπου / συμπαιστρίας χιτωνίου / παραρραγέντος τιτθίον προκύψαν. χιτωνίου παραρραγέντος* is genitive absolute. 820 f. *φωτὸς ἀμυνομένου φρενοτέκτονος ἀνδρὸς / ῥήμαθ' ἱπποβάμονα*. 1062 *ἁμοῦ χρηστῶς καταδείξαντος διελυμήνω σύ*. The relative *ἅ* refers to the magnificent costumes which Aeschylus introduced into tragedy and which Euripides discarded in favor of beggars' rags. Eccl. 10 f. *λορδουμένων τε σωμάτων ἐπιστάτην / ὀφθαλμὸν οὐδεὶς τὸν σὸν ἐξείργει δόμων*. The style is in imitation of tragic prologues. 660 f. *πόθεν οὖν ἐδάνεισ' ὁ δανείσας / ἐν τῷ κοινῷ πάντων ὄντων*; The expression is circumstantial rather than conditional. The aorist *ἐδάνεισε* shows that Praxagora is imagining a case in which some person has actually made a loan, which is illegal since there is no private property. 1049 ff. *αὕτη σὺ ποῖ τονδὶ παραβᾶσα τὸν νόμον / ἔλκεις, παρ' ἐμοὶ τῶν γραμμάτων εἰρηκότων / πρότερον καθεύδειν αὐτόν*; Plut. 369 f. *ὡς ἐμοῦ τι κεκλοφότος / ζητεῖς μεταλαβεῖν*. Compare Av. 561 f. and the comment on it. Plut. 791 f. *ἐμοῦ γὰρ εἰσιόντος ἐς τὴν οἰκίαν / πρώτιστα καὶ βλέψαντος*. 995 ff. *ἐμοῦ γὰρ αὐτῷ τὸν πλακοῦντα τουτονὶ / καὶ τἄλλα τἀπὶ τοῦ πίνακος τραγήματα / ἐπόντα πεμψάσης ὑπειπούσης θ' . . .* Fr. 216 (verse 1) *ἀλλ' οὐ γὰρ ἔμαθε ταῦτ' ἐμοῦ πέμποντος*.

b) Temporal constructions. Nub. 621 ff. *πολλάκις δ' ἡμῶν ἀγόντων τῶν θεῶν ἀπαστίαν, / ἡνίκ' ἂν πενθῶμεν ἢ τὸν Μέμνον' ἢ Σαρπηδόνα, / σπένδεθ' ὑμεῖς καὶ γελᾶτε. τῶν θεῶν* is in apposition with *ἡμῶν*. The notion is temporal but also somewhat concessive. 653 *τίς ἄλλος ἀντὶ τουτουὶ τοῦ δακτύλου; / πρὸ τοῦ μέν, ἔτ' ἐμοῦ παιδὸς ὄντος, οὐτοσί*. Vesp. 816 f. *ἵνα γ', ἢν καθεύδῃς ἀπολογουμένου τινός, / ᾄδων ἄνωθεν ἐξεγείρῃ σ' οὐτοσί* (sc. *ὁ ὄρνις*). Pax 1138 f. *χἄμα τὴν Θρᾷτταν κυνῶν / τῆς γυναικὸς λουμένης*. Lys. 408 ff. *'ὦ χρυσοχόε τὸν ὅρμον ὃν ἐπεσκεύασας, / ὀρχουμένης μου τῆς γυναικὸς ἐσπέρας / ἡ βάλανος ἐκπέπτωκεν ἐκ τοῦ τρήματος.' μου* is possessive with *τῆς γυναικός*. *βάλανος* and *τρήματος*

refer to the necklace mentioned in 408. Eccl. 30 f. *ὥρα βαδίζειν, ὡς ὁ κῆρυξ ἀρτίως / ἡμῶν προσιουσῶν δεύτερον κεκόκκυκεν.* 88 f. Γυ$^{\beta}$. *ἵνα / πληρουμένης ξαίνοιμι τῆς ἐκκλησίας.* / Πρ. *πληρουμένης τάλαινα*; 820 ff. *ἔπειθ' ὑπέχοντος ἄρτι μου τὸν θύλακον, / ἀνέκραγ' ὁ κῆρυξ μὴ δέχεσθαι μηδένα / χαλκοῦν τὸ λοιπόν.* In explanation of the first verse van Leeuwen says, "mente supplenda haec fere: *ἵνα ὁ ἀλφιταμοιβὸς εἰς τοῦτον ἐμβάλοι τὰ ἄλφιτα.*" 885 ff. *ᾧου δ' ἐρήμας οὐ παρούσης ἐνθάδε / ἐμοῦ τρυγήσειν καὶ προσάξεσθαί τινα / ᾄδουσα.* With *ἐρήμας* supply *τὰς ἀμπέλους.* The expression *to rob a vineyard during the owner's absence* became a proverb. Plut. 698 f. *προσιόντος γὰρ αὐτοῦ μέγα πάνυ / ἀπέπαρδον.*

c) Conditional constructions. Pax 107 ff. Τρ. *γράψομαι* / Μήδοισιν *αὐτὸν προδιδόναι τὴν Ἑλλάδα.* / Οι.^{a} *μὰ τὸν Διόννσον οὐδέποτε ζῶντός γ' ἐμοῦ.* 769 ff. *πᾶς γάρ τις ἐρεῖ νικῶντος ἐμοῦ / κἀπὶ τραπέζῃ καὶ ξυμποσίοις, / 'φέρε τῷ φαλακρῷ, . . .'* Lys. 271 f. *οὐ γὰρ μὰ τὴν Δήμητρ' ἐμοῦ / ζῶντος ἐγχανοῦνται.* Conditional with a temporal notion. Eccl. 635 f. *πῶς οὖν οὕτω ζώντων ἡμῶν τοὺς αὐτοῦ παῖδας ἕκαστος / ἔσται δυνατὸς διαγιγνώσκειν*; Plut. 137 ff. *ὅτι οὐδ' ἂν εἷς θύσειεν ἀνθρώπων ἔτι, / οὐ βοῦν ἄν, οὐχὶ ψαιστόν, οὐκ ἄλλ' οὐδὲ ἕν, / μὴ βουλομένου σου.* 512 f. *ἀμφοῖν δ' ὑμῖν τούτοιν* (sc. *τῆς τέχνης καὶ τῆς σοφίας*) *ἀφανισθέντοιν ἐθελήσει / τίς χαλκεύειν . . .* 528 *τίς γὰρ ὑφαίνειν ἐθελήσει χρυσίου ὄντος*;

d) Concessive constructions. Ach. 352 ff. *δεινὸν γὰρ οὕτως ὀμφακίαν πεφυκέναι / τὸν θυμὸν ἀνδρῶν ὥστε βάλλειν καὶ βοᾶν / ἐθέλειν τ' ἀκοῦσαι μηδὲν ἴσον ἴσῳ φέρον, / ἐμοῦ 'θέλοντος ὑπὲρ ἐπιξήνου λέγειν / ὑπὲρ Λακεδαιμονίων ἅπανθ' ὅσ' ἂν λέγω.* Eq. 517 *πολλῶν γὰρ δὴ πειρασάντων αὐτὴν ὀλίγοις χαρίσασθαι. αὐτήν* depends on *πειρασάντων*, which is active and construed with the accusative in imitation of the construction *πειρᾶν γυναῖκα.* The subject of discussion is *κωμῳδοδιδασκαλίαν* in 516. Vesp. 251 f. *τί δὴ μαθὼν τῷ δακτύλῳ τὴν θρυαλλίδ' ὠθεῖς, / καὶ ταῦτα τοὐλαίου σπανίζοντος ὤνόητε*; Pax 211 f. *ὁτιὴ πολεμεῖν ᾑρεῖσθ' ἐκείνων πολλάκις / σπονδὰς ποιούντων.* 970 ff. Τρ. *τούτους ἀγαθοὺς ἐνόμισας*; Οι. *οὐ γάρ, οἵτινες / ἡμῶν καταχεόντων ὕδωρ τοσουτονὶ / ἐς ταὐτὸ τοῦθ' ἑστᾶσ' ἰόντες χωρίον*; Αν. 34 f. *οὐ σοβοῦντος οὐδενὸς / ἀνεπτόμεσθ' ἐκ τῆς πατρίδος ἀμφοῖν ποδοῖν.* 540 ff. *ὡς ἐδάκρυσά γ' ἐμῶν / πατέρων κάκην, οἳ / τάσδε τὰς τιμὰς προγόνων παραδόντων / ἐπ' ἐμοῦ κατέλυσαν. παραδόντων* has as its object *τιμάς*, which may be supplied again as the object of *κατέλυσαν.*

2. In the following passages the subject of the participle is not

expressed but is personal and may easily be supplied from the context.

a) Circumstantial constructions. Nub. 1383 *μαμμᾶν δ' ἂν αἰτήσαντος ἥκόν σοι φέρων ἂν ἄρτον.* The subject is *σοῦ*, supplied from the preceding verses. Vesp. 880 ff. *τοὺς φεύγοντάς τ' ἐλεεῖν μᾶλλον / τῶν γραψαμένων / κἀπιδακρύειν ἀντιβολούντων.* The subject of *ἀντιβολούντων* can be supplied from *τοὺς φεύγοντας*. Av. 1513 **Πρ.** *ἄκουε δή νυν.* **Πι.** *ὡς ἀκούοντος λέγε. μοῦ* is understood. *ὡς* emphasizes the causal notion in *ἀκούοντος* and prevents the awkwardness which might result from the omission of the pronoun. Compare Av. 561 f. and Plut. 369 f. in 1a) above.

b) Temporal constructions. Eq. 296 ff. **Κλ.** *ὁμολογῶ κλέπτειν· σὺ δ' οὐχί. /* **Αλ.** *νὴ τὸν Ἑρμῆν τὸν ἀγοραῖον, / κἀπιορκῶ γε βλεπόντων.* The subject is too vague to be expressed. It is probably *people, the bystanders.* Ran. 127 f. **Ηρ.** *βούλει κατάντη καὶ ταχεῖάν σοι φράσω; /* **Δι.** *νὴ τὸν Δί' ὡς ὄντος γε μὴ βαδιστικοῦ. μου* may be understood as the subject of the participle. 1109 ff. *εἰ δὲ τοῦτο καταφοβεῖσθον, μή τις ἀμαθία προσῇ / τοῖς θεωμένοισιν, ὡς τὰ / λεπτὰ μὴ γνῶναι λεγόντοιν, / μηδὲν ὀρρωδεῖτε τοῦτο.* The subject *Αἰσχύλου καὶ Εὐριπίδου* is easily understood from the dual ending of the participle. Eccl. 183 ff. *ἐκκλησίαισιν ἣν ὅτ' οὐκ ἐχρώμεθα / οὐδὲν τὸ παράπαν· ἀλλὰ τόν γ' Ἀγύρριον / πονηρὸν ἡγούμεσθα· νῦν δὲ χρωμένων / ὁ μὲν. . . .* The logical subject of *χρωμένων* is *ἡμῶν*, which may be supplied from *ἐχρώμεθα* in the first verse.

c) Conditional construction. Vesp. 774 *ὄντος εἴσει.* *Διός* or *τοῦ θεοῦ* may be understood as subject. See Gildersleeve-Miller Syntax of Classical Greek, § 74.

d) Concessive constructions. Ach. 538 *κοὐκ ἠθέλομεν ἡμεῖς δεομένων πολλάκις, and we were not willing* (to revoke the decree against the Megarians *though they* (the Spartans) *often requested it.* 984 ff. *κἀμάχετο καὶ προσέτι πολλὰ προκαλουμένου / 'πῖνε κατάκεισο λαβὲ τήνδε φιλοτησίαν' / τὰς χάρακας ἧπτε πολὺ μᾶλλον ἐν τῷ πυρί.* The subject of the participle is *μου*. Lys. 310 f. *κἂν μὴ καλούντων τοὺς μοχλοὺς χαλῶσιν αἱ γυναῖκες, / ἐμπιμπράναι χρὴ τὰς θύρας καὶ τῷ καπνῷ πιέζειν.* The subject of the participle is *ἡμῶν*. *μή* belongs of course with *χαλῶσιν*. 824 ff. **Γε.** *τὸν σάκανδρον ἐκφανεῖς. /* **Χο.** *γ' ἀλλ' ὅμως ἂν οὐκ ἴδοις / καίπερ οὔσης γραὸς ὄντ' αὖ- / τὸν κομήτην, ἀλλ' ἀπεψι- / λωμένον*

τῷ λύχνῳ. μου is understood as the subject of οὔσης. A possessive relation exists in fact, since ὅντ' αὐτὸν κομήτην refers back to σάκανδρον, but grammatical possession is not to be seen in οὔσης γραός.

3. In the following passages the genitive absolute consists of a participle of εἰμί (or an equivalent) in the sense *exist,* and its subject. These examples seem to differ sufficiently in character from those in Section 1 above to justify treating them in a separate section.

a) Circumstantial constructions. Av. 1652 ff. ἢ πῶς ἄν ποτε / ἐπίκληρον εἶναι τὴν Ἀθηναίαν δοκεῖς, / οὖσαν θυγατέρ', ὄντων ἀδελφῶν γνησίων. Compare 1661 ff. below, where the construction is conditional. Thes. 67 ff. χειμῶνος οὖν / ὄντος κατακάμπτειν τὰς στροφὰς οὐ ῥᾴδιον, / ἢν μὴ προΐῃ θύρασι πρὸς τὸν ἥλιον. Aristophanes has the expression χειμῶνος ὄντος five times: two examples temporal (b below), two concessive (d below), and the present passage. 540 ff. εἰ γὰρ οὔσης / παρρησίας κἀξὸν λέγειν ὅσαι πάρεσμεν ἀσταί, / εἶτ' εἶπον . . . Fr. 149 (verses 2 f.) ἕνα γὰρ ἀφ' ἑκάστης τέχνης / εἱλόμεθα κοινῇ, γενομένης ἐκκλησίας.

b) Temporal constructions. Vesp. 445 f. καὶ τοὺς πόδας χειμῶνος ὄντος ὠφέλει, / ὥστε μὴ ῥιγῶν ἑκάστοτε. Eccl. 420 f. 'ἢν δ' ἀποκλῄῃ τῇ θύρᾳ / χειμῶνος ὄντος, τρεῖς σισύρας ὀφειλέτω.'

c) Conditional constructions. Nub. 904 ff. πῶς δῆτα δίκης οὔσης ὁ Ζεὺς / οὐκ ἀπόλωλεν τὸν πατέρ' αὐτοῦ / δήσας; Av. 1661 ff. νόθῳ δὲ μὴ εἶναι ἀγχι- / στείαν παίδων ὄντων γνη- / σίων. This passage is a quotation from the Laws of Solon.

d) Concessive constructions. Ach. 19 f. οὔσης κυρίας ἐκκλησίας / ἐωθινῆς ἔρημος ἡ πνὺξ αὐτηί. Eq. 881 ff. τονδὶ δ' ὁρῶν ἄνευ χιτῶνος ὄντα τηλικοῦτον / οὐπώποτ' ἀμφιμασχάλου τὸν Δῆμον ἠξίωσας / χειμῶνος ὄντος. Pax 1270 ff. παῦσαι / ὁπλοτέρους ᾄδον, καὶ ταῦτ' ὦ τρισκακόδαιμον / εἰρήνης οὔσης. Lys. 1159 f. τί δῆθ' ὑπηργμένων γε πολλῶν κἀγαθῶν / μάχεσθε κοὐ παύεσθε τῆς μοχθηρίας; The reference is to mutual obligations existing between the Athenians and Spartans. Ran. 1189 f. πρῶτον μὲν αὐτὸν γενόμενον / χειμῶνος ὄντος ἐξέθεσαν ἐν ὀστράκῳ. Plut. 282 f. οἳ πολλὰ μοχθήσαντες οὐκ οὔσης σχολῆς προθύμως / δεῦρ' ἤλθομεν. Fr. 47 ὅρμου παρόντος τὴν ἀτραπὸν κατερρύην. Compare Ach. 502 f. in Section 1 a above. The difference in sense may be almost too subtle to justify placing the two examples in different sections, but in the fragment

παρόντος means *being available,* while in the other passage it merely means *being present.*

4. In Eccl. 400 f. the construction is entirely impersonal: '*οὐ δεινὰ τολμᾶν τουτονὶ δημηγορεῖν, / καὶ ταῦτα περὶ σωτηρίας προκειμένου;*' Blaydes, followed by van Leeuwen, changed *προκειμένου,* the reading of R, to *προκείμενον,* thus giving an accusative absolute similar to that in Lys. 13 f.

B. In the following passages the substantive may be construed with some part of the sentence other than the participle, but the dependence is so slight that the construction may be more naturally felt as a genitive absolute. This is especially true when the substantive and participle precede the word on which the substantive might depend, as in Eq. 77 ff., Vesp. 578, Pax 324 f., and Av. 701 f. Nevertheless in consideration of the somewhat doubtful character of the constructions in the present division, I have classified them with respect to the type of grammatical construction that exists or may exist between the subject of the participle and the rest of the sentence.

1. In the following passages a loose possessive relation exists between the subject of the participle and some other substantive in the sentence. Eq. 77 ff. *τοσόνδε δ' αὐτοῦ βῆμα διαβεβηκότος / ὁ πρωκτὸς ἐστιν αὐτόχρημ' ἐν Χάοσιν, / τὼ χεῖρ' ἐν Αἰτωλοῖς, ὁ νοῦς δ' ἐν Κλωπιδῶν.* 378 ff. *τὴν γλῶτταν ἐξείραντες αὖ- / τοῦ σκεψόμεσθ' εὖ κἀνδρικῶς / κεχηνότος / τὸν πρωκτὸν εἰ χαλαζᾷ.* κεχηνότος is really in agreement with *αὐτοῦ,* but because of its isolated position it has much of the character of a genitive absolute. 744 f. *ἐγώ δὲ περιπατῶν γ' ἀπ' ἐργαστηρίου / ἔψοντος ἑτέρου τὴν χύτραν ὑφειλόμην.* The genitive depends to some extent on *χύτραν,* or perhaps on *ὑφειλόμην.* Vesp. 578 *παίδων τοίνυν δοκιμαζομένων αἰδοῖα πάρεστι θεᾶσθαι.* Pax 324 f. *ἀλλ' ἔγωγ' οὐ σχηματίζειν βούλομ', ἀλλ' ὑφ' ἡδονῆς / οὐκ ἐμοῦ κινοῦντος αὐτὼ τὼ σκέλει χορεύετον.* Thes. 132 f. *ὥστ' ἐμοῦ γ' ἀκροωμένου / ὑπὸ τὴν ἕδραν αὐτὴν ὑπῆλθε γάργαλος.* ἕδρα is here used in the sense of *πυγή.*

2. In the following passages the relation is that of an adnominal genitive of origin. Lys. 319 f. *λιγνὺν δοκῶ μοι καθορᾶν καὶ καπνὸν ὥ γυναῖκες / ὥσπερ πυρὸς καομένου.* Thes. 280 f. *καομένων τῶν λαμπάδων / ὅσον τὸ χρῆμ' ἀνέρχεθ' ὑπὸ τῆς λιγνύος.* τὸ χρῆμα refers to the crowd of women ascending to the elevated place where the Thesmophorian

Festival was held, while *καομένων τῶν λαμπάδων* may stand in very loose dependence on *λιγνύος*. If we adopt Reiske's emendation (as van Leeuwen does) the second verse reads *ὅσον τὸ χρῆμ' ἀνέρχεται τῆς λιγνύος*, and *λιγνύος* depends on *τὸ χρῆμα*.

3. In Av. 701 f. the genitive stands in the relation of a predicate genitive of origin with *γίγνομαι*: *ξυμμιγνυμένων δ' ἑτέρων ἑτέροις γένετ' οὐρανὸς ὠκεανός τε / καὶ γῆ πάντων τε θεῶν μακάρων γένος ἄφθιτον.*

4. In the following passages the genitive stands in an ablatival relation with some verb involving separation. Ach. 1157 ff. *ἡ δ' ὠπτημένη / σίζουσα πάραλος ἐπὶ τραπέζῃ κειμένη / ὀκέλλοι· κᾆτα μέλ- / λοντος λαβεῖν αὐτοῦ κύων / ἁρπάσασα φεύγοι.* Eq. 54 ff. *καὶ πρώην γ' ἐμοῦ / μᾶζαν μεμαχότος ἐν Πύλῳ Λακωνικήν, / πανουργότατά πως περι- / δραμὼν ὑφαρπάσας / αὐτὸς παρέθηκε τὴν ὑπ' ἐμοῦ μεμαγμένην.* 60 (sc. *τοῦ δεσπότου*) *δειπνοῦντος ἑστὼς ἀποσοβεῖ τοὺς ῥήτορας.* Vesp. 1375 *ἡ πίττα δήπου καομένης ἐξέρχεται. τῆς δᾳδός* is to be supplied with *καομένης*. Av. 1007 f. *ὥσπερ δ' ἀστέρος / αὐτοῦ κυκλοτεροῦς ὄντος ὁρθαὶ πανταχῇ / ἀκτῖνες ἀπολάμπωσιν.* Lys. 677 f. *ἱππικώτατον γάρ ἐστι χρῆμα κἄποχον γυνή, / κοὐκ ἂν ἀπολίσθοι τρέχοντος. τοῦ ἵππου* is to be supplied as the subject of *τρέχοντος*. Plut. 271 f. *μῶν ἀξιοῖς φενακίσας ἔπειτ' ἀπαλλαγῆναι / ἀζήμιος, καὶ ταῦτ' ἐμοῦ βακτηρίαν ἔχοντος;*

5. Pax 208 f. shows possibly a loose dependence of the genitive on the verb *αἰσθάνομαι*. *ἵνα μὴ βλέποιεν μαχομένους ὑμᾶς ἔτι / μηδ' ἀντιβολούντων μηδὲν αἰσθανοίατο.* Somewhat similar is Ran. 815 f. *ἡνίκ' ἂν ὀξύλαλον παρίδῃ θήγοντος ὀδόντα / ἀντιτέχνου*, where the genitive stands in a loose dependence on *παρίδῃ*, but is very nearly absolute.

CHAPTER XI

GENITIVE WITH PREPOSITIONS

A. Genitive with "Proper Prepositions." On the distinction between proper and improper prepositions see Kühner-Gerth I., p. 453 and Smyth, p. 388.

1. *Ἀντί.* This preposition is not used to express any local relations in Aristophanes.

a) In the following passages *ἀντί* is used in the sense *instead of.* In Ran. 693 f. and Fr. 569 (vs. 15) exists the notion of change from one state to another or assumption of one state *instead of* another. Eq. 606 *ἤσθιον δὲ τοὺς παγούρους ἀντὶ ποίας Μηδικῆς.* Nub. 380 f. *τουτί μ' ἐλελήθειν, / ὁ Ζεὺς οὐκ ὤν, ἀλλ' ἀντ' αὐτοῦ Δῖνος νυνὶ βασιλεύων.* 794 ff. *ἡμεῖς μὲν ὦ πρεσβῦτα συμβουλεύομεν, / εἴ σοί τις υἱός ἐστιν ἐκτεθραμμένος, / πέμπειν ἐκεῖνον ἀντὶ σαυτοῦ μανθάνειν.* Vesp. 877 f. *παῦσόν τ' αὐτοῦ τοῦτο τὸ λίαν στρυφνὸν καὶ πρίνινον ἦθος, / ἀντὶ σιραίου μέλιτος μικρὸν τῷ θυμιδίῳ παραμείξας.* Lys. 1155 f. *κἠλευθέρωσαν κἀντὶ τῆς κατωνάκης / τὸν δῆμον ὑμῶν χλαῖναν ἠμπέσχον πάλιν.* Thes. 855 ff. *Νείλου μὲν αἵδε καλλιπάρθενοι ῥοαί, / ὃς ἀντὶ δίας ψακάδος Αἰγύπτου πέδον / λευκῆς νοτίζει μελανοσυρμαῖον λεών.* This is a parody of Eur. Hel. 1 ff., which reads exactly the same except the third verse *λευκῆς τακείσης χιόνος ὑγραίνει γύας.* The construction of the prepositional phrase is not affected by the change. Ran. 693 f. *καὶ γὰρ αἰσχρόν ἐστι τοὺς μὲν ναυμαχήσαντας μίαν / καὶ Πλαταιᾶς εὐθὺς εἶναι κἀντὶ δούλων δεσπότας.* Eccl. 1108 ff. *καὶ τήνδ'* (sc. *τὴν γραῦν*) *ἄνωθεν ἐπιπολῆς τοῦ σήματος / ζῶσαν καταπιττώσαντες εἶτα τῷ πόδε / μολυβδοχοήσαντες κύκλῳ περὶ τὰ σφυρὰ / ἄνω 'πιθεῖναι πρόφασιν ἀντὶ ληκύθου.* *πρόφασιν* is here used in the sense *proof, explanation.* Plut. 540 ff. *πρὸς δέ γε τούτοις ἀνθ' ἱματίου μὲν ἔχειν ῥάκος· ἀντὶ δὲ κλίνης / στιβάδα σχοίνων κόρεων μεστήν, ἣ τοὺς εὕδοντας ἐγείρει· / καὶ φορμὸν ἔχειν ἀντὶ τάπητος σαπρόν· ἀντὶ δὲ προσκεφαλαίου / λίθον εὐμεγέθη πρὸς τῇ κεφαλῇ· σιτεῖσθαι δ' ἀντὶ μὲν ἄρτων / μαλάχης πτόρθους, ἀντὶ δὲ μάζης φυλλεῖ' ἰσχνῶν ῥαφανίδων, / ἀντὶ δὲ θράνους στάμνου κεφαλὴν κατεαγότος, ἀντὶ δὲ μάκτρας / φιδάκνης πλευρὰν ἐρρωγυῖαν καὶ ταύτην.* Fr. 128 *βακτηρία δὲ Περσὶς ἀντὶ καμπύλης.* 569 (vs. 15) *Αἴγυπτον αὐτῶν τὴν πόλιν πεποίηκας ἀντ' Ἀθηνῶν.*

b) In the following passages *ἀντί* is again used in the sense *instead of,* but there is present a certain syntactical freedom involving ellipsis or shifting of construction, which will become clearer when the examples themselves are examined. Eq. 470 *εὖ γ' εὖ γε, χάλκευ' ἀντὶ τῶν κολλωμένων.* The sense roughly is *Good! good! speak in the metaphors of a coppersmith instead of those of a carpenter* (such as Cleon had just been using). Vesp. 1268 f. *οὗτος ὅν γ' ἐγώ ποτ' εἶδον ἀντὶ μήλου καὶ ῥοᾶς / δειπνοῦντα μετὰ Λεωγόρου.* He formerly dined with the luxurious Leogoras; now he has to be content with an apple and a pomegranate. Av. 57 f. *Ευ. παῖ παῖ. Πι. τί λέγεις οὗτος; τὸν ἕποπα παῖ καλεῖς; / οὐκ ἀντὶ τοῦ παιδός σ' ἐχρῆν ἑποποῖ καλεῖν;* Plut. 634 f. *ἀντὶ γὰρ τυφλοῦ / ἐξωμμάτωται καὶ λελάμπρυνται κόρας.* The reference is to the restoration of Plutus' sight.

c) In the following passages *ἀντὶ* is used in the sense *in place of* with an idea of purpose. Eq. 364 *ἐγὼ δὲ κινήσω γέ σου τὸν πρωκτὸν ἀντὶ φύσκης.* Av. 1429 *ἀνθ' ἕρματος πολλὰς καταπεπωκὼς δίκας.* Thes. 773 f. *τί δ' ἂν εἰ ταδὶ τἀγάλματ' ἀντὶ τῶν πλατῶν / γράφων διαρρίπτοιμι;* He is considering using some sacred pictures for writing tablets, instead of the oar-blades which Palamedes used to write a message of distress.

d) Somewhat similar is the construction in Eq. 1042 f. *ἔφραζεν ὁ θεός σοι σαφῶς σῴζειν ἐμέ· / ἐγὼ γὰρ ἀντὶ τοῦ λέοντός εἰμί σοι.* Cleon means that the lion mentioned in the oracle in 1037 ff. represents him.

e) In the following passages *ἀντί* introduces the second member of a comparison. Nub. 649 ff. *Σω. πρῶτον μὲν εἶναι κομψὸν ἐν συνουσίᾳ, / ἐπαΐοντθ, ὁποῖός ἐστι τῶν ῥυθμῶν / κατ' ἐνόπλιον, χὠποῖος αὖ κατὰ δάκτυλον. / Στ. κατὰ δάκτυλον; νὴ τὸν Δί', ἀλλ' οἴδ'. Σω. εἰπὲ δή. / Στ. τίς ἄλλος ἀντὶ τουτουὶ τοῦ δακτύλου;* Vesp. 209 f. *νὴ Δί' ἤ μοι κρεῖττον ἦν / τηρεῖν Σκιώνην ἀντὶ τούτου τοῦ πατρός.* Eccl. 925 *οὐδεὶς γὰρ ὡς σὲ πρότερον εἶσεισ' ἀντ' ἐμοῦ.*

f) A slight comparative notion exists in Eccl. 586 f. *περὶ μὲν τοίνυν τοῦ καινοτομεῖν μὴ δείσῃς· τοῦτο γὰρ ἡμῖν / δρᾶν ἀντ' ἄλλης ἀρχῆς ἐστιν, τῶν δ' ἀρχαίων ἀμελῆσαι.* There is a play on *ἀρχῆς* and *ἀρχαίων.*

g) In the following passages *ἀντί* is used in constructions in-

volving the giving or receiving of one thing *in exchange for* another. Eq. 1345 *εἶτ' ἐξαπατήσας σ' ἀντὶ τούτων ᾤχετο.* *τούτων* refers to the flattery which Cleon used toward Demos. Van Leeuwen comments, "Vox *ἀντὶ τούτων* significat pretium, quo homini fallaci constitit fraus, qua credulum senem decepit." Vesp. 508 f. *ἐγὼ γὰρ οὐδ' ἂν ὀρνίθων γάλα / ἀντὶ τοῦ βίου λάβοιμ' ἂν οὗ με νῦν ἀποστερεῖς.* 1403 ff. *'ὦ κύον κύον, / εἰ νὴ Δί' ἀντὶ τῆς κακῆς γλώττης ποθὲν / πυροὺς πρίαιο, σωφρονεῖν ἄν μοι δοκεῖς.'* Pax 1250 f. *ὦ δυσκάθαρτε δαῖμον ὡς μ' ἀπώλεσας, / ὅτ' ἀντέδωκά γ' ἀντὶ τῶνδε* (sc. *τῶν κρανῶν*) *μνᾶν ποτέ.* Lys. 1167 *ἕτερόν γ' ἀπαιτεῖτ' ἀντὶ τούτου χωρίον.* Lysistrata is advising the Athenians to give up Pylos to the Spartans and take some other territory in exchange.

h) In the following passages *ἀντί* is used in the sense *in return for, because of,* not in constructions involving exchange of articles but of one deed, whether good or bad, done in return for another. In six of the thirteen examples the object of the preposition is the relative *ὧν.* Ach. 285 f. Χο. *σὲ μὲν οὖν καταλεύσομεν ὦ μιαρὰ κεφαλή.* / Δι. *ἀντὶ ποίας αἰτίας ὧχαρνέων γεραίτατοι;* 293 *ἀντὶ δ' ὧν ἐσπεισάμην οὐκ ἴστε.* Eq. 1404 *καί σ' ἀντὶ τούτων ἐς τὸ πρυτανεῖον καλῶ.* Nub. 338 f. *εἶτ' ἀντ' αὐτῶν κατέπινον / κεστρᾶν τεμάχη μεγαλᾶν ἀγαθᾶν κρέα τ' ὀρνίθεια κιχηλᾶν.* 623 ff. *ἀνθ' ὧν λαχὼν Ὑπέρβολος / τῆτες ἱερομνημονεῖν, κἄπειθ' ὑφ' ἡμῶν τῶν θεῶν / τὸν στέφανον ἀφῃρέθη.* 668 f. *ὥστ' ἀντὶ τούτου τοῦ διδάγματος μόνου / διαλφιτώσω σου κύκλῳ τὴν κάρδοπον.* 1307 ff. *κοὐκ ἔσθ' ὅπως οὐ τήμερον λήψεταί τι / πρᾶγμ', ὃ τοῦτον ποιήσει / τὸν σοφιστὴν ἴσως, ἀνθ' ὧν πανουργεῖν / ἤρξατ', ἐξαίφνης λαβεῖν κακόν τι.* Pax 580 f. *ἀντὶ τούτων τήνδε νυνὶ / τὴν θεὸν προσείπατε.* Thes. 721 *καὶ γὰρ ἀντα- / μειψόμεσθά σ' ὥσπερ εἰκὸς ἀντὶ τῶνδε.* Eccl. 17 *ἀνθ' ὧν συνείσει καὶ τὰ νῦν βουλεύματα.* 1047 f. *ὥστ' ἀντὶ τούτων τῶν ἀγαθῶν εἰς ἑσπέραν / μεγάλην ἀποδώσω καὶ παχεῖάν σοι χάριν.* Plut. 433 f. *ἢ σφὼ ποιήσω τήμερον δοῦναι δίκην / ἀνθ' ὧν ἐμὲ ζητεῖτον ἐνθένδ' ἀφανίσαι.* *ἀνθ' ὧν* is here the equivalent of *ἀντὶ τούτων ὅτι* (*because*). Compare Soph. Ant. 1068 ff. 840 *ἀνθ' ὧν ἐγὼ πρὸς τὸν θεὸν / προσευξόμενος ἦκω δικαίως ἐνθάδε.*

2. Ἀπό. In sub-sections a) to d) the predominant idea is that of *separation, removal,* or *departure.* In e) to i) separation is still present, at least by implication, since the expressions are concrete, but the idea is not emphasized. In most of the other

sub-sections the sense is no longer concrete, and the relations expressed are temporal, causal, instrumental, and the like.

In Av. 408 f., 832 f., Eccl. 918 f., Fr. 149 (vss. 8 ff.) and 699 the prepositional phrase stands in an attributive relation to some substantive; the same is probably true in Ach. 636 f., Lys. 1072 f., and Eccl. 693 ff.

ἀπό follows its object (written *ἄπο*) only in Av. 1516 ff., a trimeter passage in elevated style.

a) In the following passages the prepositional phrase contains a strong idea of separation and is used with intransitive verbs of motion. Ach. 864 *παῦ' ἐς κόρακας. οἱ σφῆκες οὐκ ἀπὸ τῶν θυρῶν;* Some such verb as *ἄπεισιν* (from *εἶμι*) may be supplied. Eq. 20 *ἀλλ' εὑρέ τιν' ἀπόκινον ἀπὸ τοῦ δεσπότου.* The prepositional phrase depends on *ἀπόκινον, means of escape,* but the verbal nature of this noun is so strong that the construction is exactly analogous to the others in this sub-section. 728 *τίνες οἱ βοῶντες; οὐκ ἄπιτ' ἀπὸ τῆς θύρας;* 1294 ff. *φασὶ μὲν γὰρ αὐτὸν ἐρεπτόμενον / τὰ τῶν ἐχόντων ἀνέρων / οὐκ ἂν ἐξελθεῖν ἀπὸ τῆς σιπύης.* Nub. 1253 f. *οὔκουν ἀνύσας τι θᾶττον ἀπολιταργιεῖς / ἀπὸ τῆς θύρας;* 1273 *τί δῆτα ληρεῖς ὥσπερ ἀπ' ὄνου καταπεσών;* Vesp. 51 *ἀρθεὶς ἀφ' ἡμῶν ἐς κόρακας οἰχήσεται;* 1370 *τί ταῦτα ληρεῖς ὥσπερ ἀπὸ τύμβου πεσών;* Pax 1053 *ὅπτα σὺ σιγῇ κἄπαγ' ἀπὸ τῆς ὀσφύος.* Av. 893 *ἄπελθ' ἀφ' ἡμῶν καὶ σὺ καὶ τὰ στέμματα.* Lys. 539 *αἰρώμεθ' ὦ γυναῖκες ἀπὸ τῶν καλπίδων.* Plut. 66 *ἀπαλλάχθητον ἀπ' ἐμοῦ.* Motion is clearly implied in the present passage. 604 *ἔρρ' ἐς κόρακας θᾶττον ἀφ' ἡμῶν.*

b) The following passages differ from the preceding only in the fact that a transitive verb with a reflexive object is used as a substitute for the verb of motion. Nub. 1296 *οὐκ ἀποδιώξει σαυτὸν ἀπὸ τῆς οἰκίας;* Pax 159 *ἴει σαυτὸν θαρρῶν ἀπὸ γῆς.* Ran. 852 f. *ἀπὸ τῶν χαλαζῶν δ' ὦ πόνηρ' Εὐριπίδη / ἄναγε σεαυτὸν ἐκποδών.* *χαλαζῶν* is used metaphorically of the violent abuse poured upon Euripides by Aeschylus.

c) In the following passages the prepositional phrase is used with verbs of *removing, driving* or *taking away.* Nub. 215 f. *τοῦτο πάνυ φροντίζετε, / ταύτην ἀφ' ἡμῶν ἀπαγαγεῖν πόρρω πάνυ.* *ταύτην* refers to Lacedaemon, which frightens Strepsiades when he sees it on the map. Vesp. 456 *παῖε παῖ' ὦ Ξανθία τοὺς σφῆκας ἀπὸ τῆς*

οἰκίας. 884 ἀπὸ τῆς ὀργῆς τὴν ἀκαλήφην ἀφελέσθαι. Pax 1221 ἀπόφερ' ἀπόφερ' ἐς κόρακας ἀπὸ τῆς οἰκίας. Av. 673 f. ἀλλ' ὥσπερ ᾠὸν νὴ Δί' ἀπολέψαντα χρὴ / ἀπὸ τῆς κεφαλῆς τὸ λέμμα κᾆθ' οὕτω φιλεῖν. 1702 ff. κἀπὸ τῶν ἐγγλωττογαστό- / ρων ἐκείνων τῶν Φιλίππων . . . ἡ / γλῶττα χωρὶς τέμνεται. Lys. 1000 f. γυναῖκες ᾗπερ ἀπὸ μιᾶς ὑσλαγίδος / ἀπήλαων τὼς ἄνδρας ἀπὸ τῶν ὑσσάκων. Thes. 690 f. τὸ παιδίον / ἐξαρπάσας μοι φροῦδος ἀπὸ τοῦ τιτθίου. 827 ff. πολλοῖς δ' ἑτέροις ἀπὸ τῶν ὤμων / ἐν ταῖς στρατιαῖς / ἔρριπται τὸ σκιάδειον. Ran. 961 f. ἀλλ' οὐκ ἐκομπολάκουν / ἀπὸ τοῦ φρονεῖν ἀποσπάσας (sc. τοὺς θεωμένους).

d) In the following passages the verb signifies *be absent* or *keep* (transitive) *away*, with no idea of motion. Vesp. 601 σκέψαι μ' ἀπὸ τῶν ἀγαθῶν οἷων ἀποκλῄεις καὶ κατερύκεις. με depends of course on ἀποκλῄεις καὶ κατερύκεις. Pax 162 f. ἀπὸ μὲν κάκκης τὴν ῥῖν' ἀπέχων, / ἀπὸ δ' ἡμερίων σίτων πάντων. 601 f. ἀλλὰ ποῦ ποτ' ἦν ἀφ' ἡμῶν τὸν πολὺν τοῦτον χρόνον / ἥδε; Lys. 718 f. ἐγὼ μὲν οὖν αὐτὰς ἀποσχεῖν οὐκέτι / οἷα τ' ἀπὸ τῶν ἀνδρῶν. 1082 ff. καὶ μὴν ὁρῶ καὶ τούσδε τοὺς αὐτόχθονας / ὥσπερ παλαιστὰς ἄνδρας ἀπὸ τῶν γαστέρων / θαἱμάτι' ἀποστέλλοντας.

e) In the following passages the verb is one of motion and the sense is concrete, but the idea of separation is subordinate. The important fact is that the object of the preposition shows the point from which the motion begins. Eq. 744 f. ἐγὼ δὲ περιπατῶν γ' ἀπ' ἐργαστηρίου / ἔψοντος ἑτέρου τὴν χύτραν ὑφειλόμην. ἀπ' ἐργαστηρίου is not to be construed with ὑφειλόμην as Sobolewski has construed it; the sense is probably *as I was walking off from my shop*. See van Leeuwen's note. Nub. 275 ff. ἀέναοι Νεφέλαι / ἀρθῶμεν φαναραὶ / δροσερὰν φύσιν εὐάγητον, / πατρὸς ἀπ' Ὠκεανοῦ βαρυαχέος / ὑψηλῶν ὀρέων κορυφὰς ἐπί. Vesp. 657 (sc. λόγισαι) τὸν φόρον ἡμῖν ἀπὸ τῶν πόλεων συλλήβδην τὸν προσιόντα. 1401 f. Αἴσωπον ἀπὸ δείπνου βαδίζονθ' ἑσπέρας / θρασεῖα καὶ μεθύση τις ὑλάκτει κύων. Pax 839 f. ἀπὸ δείπνου τινὲς / τῶν πλουσίων οὗτοι βαδίζουσ' ἀστέρων. Av. 139 f. ' μου τὸν υἱὸν ὦ Στιλβωνίδη / εὗρὼν ἀπιόντ' ἀπὸ γυμνασίου λελουμένον.' 320 φήμ' ἀπ' ἀνθρώπων ἀφῖχθαι δεῦρο πρεσβύτα δύο. 840 κατάπεσ' ἀπὸ τῆς κλίμακος. 1516 ff. θύει γὰρ οὐδεὶς οὐδὲν ἀνθρώπων ἔτι / θεοῖσιν, οὐδὲ κνῖσα μηρίων ἄπο / ἀνῆλθεν ὡς ἡμᾶς. Lys. 984 ἔμολον ἀπὸ Σπάρτας περὶ τᾶν διαλλαγᾶν. 1072 f. καὶ μὴν ἀπὸ τῆς Σπάρτης οἰδὶ πρέσβεις ἔλκοντες ὑπήνας / χωροῦσι. Thes. 395 f. ὥστ' εὐθὺς εἰσιόντες ἀπὸ τῶν ἰκρίων / ὑποβλέπουσ' ἡμᾶς. 495 f. ἵν' ὀσφρόμενος ἀνὴρ ἀπὸ τείχους εἰσιὼν / μηδὲν κακὸν δρᾶν ὑποτοπῆται. 1168 f. ἃ νῦν ὑποικουρεῖτε τοῖσιν ἀνδράσιν / ἀπὸ τῆς στρατιᾶς

παροῦσιν ὑμῶν διαβαλῶ. Motion is implied. Eccl. 626 f. ἀλλὰ φυλάξουσ' οἱ φαυλότεροι τοὺς καλλίους ἀπιόντας / ἀπὸ τοῦ δείπνου. 693 ff. αἱ δὲ γυναῖκες κατὰ τὰς διόδους / προσπίπτουσαι τοῖς ἀπὸ δείπνου / τάδε λέξουσιν. ἀπιοῦσι may be supplied with τοῖς ἀπὸ δείπνου, though the ellipsis is not particularly violent and the prepositional phrase may be taken directly with τοῖς.

f) Here the verb is one of *sending off* or *throwing*. Eq. 1159 f. ἄφες ἀπὸ βαλβίδων ἐμέ τε καὶ τουτονί, / ἵνα σ' εὖ ποιῶμεν ἐξ ἴσου. This contest in glorifying Athens is metaphorically likened to a race. Ran. 1354 f. δάκρυα δάκρυά τ' ἀπ' ὀμμάτων / ἔβαλον ἔβαλον ἁ τλάμων.

g) Here the verb is one of *removing* or *taking*. Ach. 584 φέρε νυν ἀπὸ τοῦ κράνους μοι τὸ πτερόν. 1022 f. Γε. ἐπετρίβην ἀπολέσας τὼ βόε. / Δι. πόθεν; Γε. ἀπὸ Φυλῆς ἔλαβον οἱ Βοιώτιοι. The separation expressed here is purely local, since the person really *deprived* was the farmer. Vesp. 669 f. κᾆθ' οὗτοι μὲν δωροδοκοῦσιν κατὰ πεντήκοντα τάλαντα / ἀπὸ τῶν πόλεων. Lys. 584 f. κᾆτ' ἀπὸ τούτων (sc. τῶν πόλεων) πάντων τὸ κάταγμα λαβόντας / δεῦρο ξυνάγειν καὶ συναθροίζειν εἰς ἕν. A metaphor in which the government of subject states is compared to the carding of wool. Thes. 261 Ευ. φέρ' ἔγκυκλον. Αγ. τουτὶ λάβ' ἀπὸ τῆς κλινίδος. Plut. 676 ff. ἔπειτ' ἀναβλέψας ὁρῶ τὸν ἱερέα / τοὺς φθοῖς ἀφαρπάζοντα καὶ τὰς ἰσχάδας / ἀπὸ τῆς τραπέζης τῆς ἱερᾶς.

h) Phrases with verbs of *watching, seeing,* and the like. The object of the preposition designates the point *from which* the person sees the thing. Ach. 262 σὺ δ' ὦ γύναι θεῶ μ' ἀπὸ τοῦ τέγους. Eq. 313 κἀπὸ τῶν πετρῶν ἄνωθεν τοὺς φόρους θυννοσκοπῶν. Nub. 226 f. ἔπειτ' ἀπὸ ταρροῦ τοὺς θεοὺς ὑπερφρονεῖς, / ἀλλ' οὐκ ἀπὸ τῆς γῆς, εἴπερ; Pax 822 ἀπὸ τοὐρανοῦ 'φαίνεσθε κακοήθεις πάνυ.

i) The following examples are similar to those in the four preceding sub-sections, except that the verbs are of miscellaneous character. Nub. 171 ff. ζητοῦντος αὐτοῦ τῆς σελήνης τὰς ὁδοὺς / καὶ τὰς περιφορὰς εἶτ' ἄνω κεχηνότος / ἀπὸ τῆς ὀροφῆς νύκτωρ γαλεώτης κατέχεσεν. 392 σκέψαι τοίνυν ἀπὸ γαστριδίου τυννουτουὶ οἷα πέπορδας. Vesp. 1032 οὗ δεινόταται μὲν ἀπ' ὀφθαλμῶν Κύννης ἀκτῖνες ἔλαμπον. Pax 755 is an exact repetition. Av. 1119 f. ἀλλ' ὡς ἀπὸ τοῦ τείχους πάρεστιν ἄγγελος / οὐδείς, ὅτου πευσόμεθα τἀκεῖ πράγματα.

j) The following examples cannot for the most part be sharply

distinguished from those in the five preceding sub-sections, but here the notion of origin is more prominent than in the others. The verbs are of various types and in some cases the prepositional phrases are used to qualify substantives (see the remark at the beginning of the section.) Ach. 636 f. *πρότερον δ' ὑμᾶς ἀπὸ τῶν πόλεων οἱ πρέσβεις ἐξαπατῶντες / πρῶτον μὲν ἰοστεφάνους ἐκάλουν.* Av. 408 f. Χο. *τίνες ποθ' οἵδε καὶ πόθεν; / Επ. ξείνω σοφῆς ἀφ' Ἑλλάδος.* 708 *πάντα δὲ θνητοῖς ἐστὶν ἀφ' ἡμῶν τῶν ὀρνίθων τὰ μέγιστα.* Lys. 138 *οὐκ ἐτὸς ἀφ' ἡμῶν εἰσιν αἱ τραγῳδίαι, it is not without reason that the tragedies are composed about us,* that is *from us* as subjects. 327 f. *νῦν δὴ γὰρ ἐμπλησαμένη τὴν ὑδρίαν κνεφαία / μόλις ἀπὸ κρήνης.* 398 *τοιαῦτ' ἀπ' αὐτῶν ἐστιν ἀκόλαστ' ᾄσματα.* 406 *τοιαῦτ' ἀπ' αὐτῶν βλαστάνει βουλεύματα.* This verse is probably adapted from Aesch. Sept. 594 *ἐξ ἧς* (sc. *ἄλοκος*) *τὰ κεδνὰ βλαστάνει βουλεύματα.* Ran. 943 *χυλὸν διδοὺς στωμυλμάτων ἀπὸ βιβλίων ἀπηθῶν.* 1301 ff. *οὗτος δ' ἀπὸ πάντων † μὲν φέρει, πορνιδίων †, / σκολίων Μελήτου, Καρικῶν αὐλημάτων, / θρήνων, χορειῶν.* Aeschylus is speaking of the sources from which Euripides draws material for his tragedies. *πορνιδίων* is suspicious because the metre requires a long antepenult. Eccl. 918 f. *ἤδη τὸν ἀπ' Ἰωνίας / τρόπον τάλαινα κνησιᾷς.* Fr. 699 *ῥήματά τε κομψὰ καὶ παίγνι' ἐπιδεικνύναι / πάντ' ἀπ' ἀκροφυσίων κἀπὸ καναβευμάτων.* *ἀπ' ἀκροφυσίων λόγοι* are explained by Suidas and in Bekker's Anecdota (p. 415. 29) as *καινοὶ καὶ νεοποίητοι.*

k) In the following passages the prepositional phrase indicates the whole from which a part is taken. Av. 832 f. Ευ. *τίς δαὶ καθέξει τῆς πόλεως τὸ Πελαργικόν; / Επ. ὄρνις ἀφ' ἡμῶν τοῦ γένους τοῦ Περσικοῦ.* Ran. 761 ff. *νόμος τις ἐνθάδ' ἐστὶ κείμενος / ἀπὸ τῶν τεχνῶν ὅσαι μεγάλαι καὶ δεξιαί, / τὸν ἄριστον ὄντα τῶν ἑαυτοῦ συντέχνων / σίτησιν αὐτὸν ἐν πρυτανείῳ λαμβάνειν / θρόνον τε τοῦ Πλούτωνος ἑξῆς —.* *τῶν τεχνῶν* is here used collectively of the men who practice the arts. Plut. 890 *ἀπὸ τῶν ἐμῶν γὰρ ναὶ μὰ Δία δειπνήσετον.* The construction appears more partitive than instrumental. Fr. 149 (verses 1 ff.) A. *καὶ τίς νεκρῶν κευθμῶνα καὶ σκότου πύλας / ἔτλη κατελθεῖν;* B. *ἕνα γὰρ ἀφ' ἑκάστης τέχνης / εἱλόμεθα κοινῇ.* The partitive notion is obvious if we take *τέχνη* in a slightly transferred sense as meaning *the group of men who practise the art.* (verses 8 ff.) *πρῶτα μὲν Σαννυρίων / ἀπὸ τῶν τρυγῳδῶν, ἀπὸ δὲ τῶν τραγικῶν χορῶν / Μέλητος, ἀπὸ δὲ τῶν κυκλίων Κινησίας.*

l) In the following passages the prepositional phrase indicates the beginning of a period of time through which some action continues. I have allowed this class to occupy three sub-sections in order that the expressions *ἀπ' ἀρχῆς* and *ἀφ' οὗ* might appear in groups by themselves. Miscellaneous temporal expressions with *ἀπό*: Nub. 431 f. *ὥστε τὸ λοιπόν γ' ἀπὸ τουδὶ / ἐν τῷ δήμῳ γνώμας οὐδεὶς νικήσει πλείονας ἢ σύ.* Vesp. 100 *τὸν ἀλεκτρυόνα δ', ὃς ἦδ' ἀφ' ἑσπέρας, . . .* "*ἀπό* is used of an action commenced at a certain time, and continued; so *ἀφ' ἑσπέρας* differs little from *ἑσπέρας* (cp. *de nocte, de die*). In line 218 *ἀπὸ μέσων νυκτῶν* means *at midnight,* not *in the time after midnight.*" (Starkie). 103 *εὐθὺς δ' ἀπὸ δορπηστοῦ κέκραγεν ἐμβάδας, the instant supper is over.* 218 *ὡς ἀπὸ μέσων νυκτῶν γε παρακαλοῦσ' ἀεί.* See the note on 100 above. Av. 920 *ταυτὶ σὺ πότ' ἐποίησας; ἀπὸ ποίου χρόνου; since when?* 1516 ff. *θύει γὰρ οὐδεὶς οὐδὲν ἀνθρώπων ἔτι / θεοῖσιν, οὐδὲ κνῖσα μηρίων ἄπο / ἀνῆλθεν ὡς ἡμᾶς ἀπ' ἐκείνου τοῦ χρόνου.* The last verse refers back to 1515, which shows *ἐξ* used in the same sense as *ἀπό* in 1518.

m) *ἀπ' ἀρχῆς*: Eq. 322 ff. *ἆρα δῆτ' οὐκ ἀπ' ἀρ- / χῆς ἐδήλους ἀναί- / δειαν, ἥπερ μόνη / προστατεῖ ῥητόρων*; Vesp. 1031 *θρασέως ξυστὰς εὐθὺς ἀπ' ἀρχῆς αὐτῷ τῷ καρχαρόδοντι.* Pax 83 f. *μή μοι σοβαρῶς χώρει λίαν / εὐθὺς ἀπ' ἀρχῆς ῥώμῃ πίσυνος.* Ran. 1030 f. *σκέψαι γὰρ ἀπ' ἀρχῆς / ὡς ὠφέλιμοι τῶν ποιητῶν οἱ γενναῖοι γεγένηνται.* If *ἀπ' ἀρχῆς* is taken with *γεγένηνται* it is certainly temporal; but it may be taken with *σκέψαι* and merely denote the starting-point of the investigation.

n) The relative *ἀφ' οὗ*: Plut. 968 f. *ἀφ' οὗ γὰρ ὁ θεὸς οὗτος ἤρξατο βλέπειν, / ἀβίωτον εἶναί μοι πεποίηκε τὸν βίον.* 1113 ff. *ἀφ' οὗ γὰρ ἤρξατ' ἐξ ἀρχῆς βλέπειν / ὁ Πλοῦτος, οὐδεὶς . . . / . . . ἡμῖν ἔτι θύει τοῖς θεοῖς.* 1173 f. *ἀφ' οὗ γὰρ ὁ Πλοῦτος οὗτος ἤρξατο βλέπειν, / ἀπόλωλ' ὑπὸ λιμοῦ.* Fr. 31 – ∪ *ἀφ' οὗ κωμῳδικὸν μορμολυκεῖον ἔγνων.* The fragment is very short, but Kock's translation *a quo tempore artem comicam exerceo* is in all probability correct.

o) In the following passages the prepositional phrase designates the starting point from which a certain distance is measured or from which a continuous action proceeds, but the idea is no longer temporal. Vesp. 548 f. *καὶ μὴν εὐθύς γ' ἀπὸ βαλβίδων περὶ τῆς ἀρχῆς ἀποδείξω / τῆς ἡμετέρας ὡς οὐδεμιᾶς ἥττων ἐστὶν βασιλείας.* He intends to pursue the whole argument point by point from beginning to end. The sense is not temporal. 700 *ὅστις πόλεων ἄρχων πλείστων*

ἀπὸ τοῦ Πόντου μέχρι Σαρδοῦς. 845 f. *ἵνα / ἀφ' Ἑστίας ἀρχόμενος ἐπιτρίψω τινά.* *ἀφ' Ἑστίας* had become a metaphor = *from the beginning,* because of the custom of pouring a libation to Hestia at the beginning of a sacrifice. Ran. 948 *ἔπειτ' ἀπὸ τῶν πρώτων ἐπῶν οὐδὲν παρῆκ' ἂν ἀργόν.*

p) In the following passages the prepositional phrase designates the cause *from which* some result follows. Eq. 788 *ὡς ἀπὸ μικρῶν εὖνους αὐτῷ θωπευματίων γεγένησαι.* Vesp. 1253 ff. *κακὸν τὸ πίνειν· ἀπὸ γὰρ οἴνου γίγνεται / καὶ θυροκοπῆσαι . . .* 1282 f. *ἀλλ' ἀπὸ σοφῆς φύσεος αὐτόματον ἐκμαθεῖν / γλωττοποιεῖν . . .* Av. 151 *βδελύττομαι τὸν Λέπρεον ἀπὸ Μελανθίου.* 484 f. (sc. *ὁ ἀλεκτρυών*) *ἦρχέ τε Περσῶν πρῶτον πάντων Δαρείου καὶ Μεγαβάζου, / ὥστε καλεῖται Περσικὸς ὄρνις ἀπὸ τῆς ἀρχῆς ἔτ' ἐκείνης.* Lys. 997 f. *ἀπὸ τοῦ δὲ τουτὶ τὸ κακὸν ὑμῖν ἐνέπεσεν; / ἀπὸ Πανός;* Ran. 1035 *ἀπὸ τοῦ τιμὴν καὶ κλέος ἔσχεν πλὴν τοῦδ' ὅτι χρήστ' ἐδίδαξεν; τοῦδε* depends on *ἀπό* rather than on *πλήν.*

q) Quite similar to the examples in the preceding sub-section are the more numerous passages in which the prepositional phrase designates the instrument *by which* an action is performed. The verbs are of miscellaneous character except that expressions with verbs of *learning, knowing,* etc. are treated in the next sub-section for the sake of convenience. Ach. 998 f. *καὶ περὶ τὸ χωρίον ἐλᾷδας ἅπαν ἐν κύκλῳ, / ὥστ' ἀλείφεσθαί σ' ἀπ' αὐτῶν κἀμὲ ταῖς νουμηνίαις.* Strictly he would of course anoint himself with the *oil* from the olive-trees, but the instrumental relation is clear enough. Eq. 538 *ὃς ἀπὸ σμικρᾶς δαπάνης ὑμᾶς ἀριστίζων ἀπέπεμπεν.* 539 *ἀπὸ κραμβοτάτου στόματος μάττων ἀστειοτάτας ἐπινοίας.* Nub. 766 ff. *ἤδη παρὰ τοῖσι φαρμακοπώλαις τὴν λίθον / ταύτην ἑόρακας τὴν καλήν, τὴν διαφανῆ, / ἀφ' ἧς τὸ πῦρ ἅπτουσι;* Vesp. 300 f. *ἀπὸ γὰρ τοῦδέ με τοῦ μισθαρίου / τρίτον αὐτὸν ἔχειν ἄλφιτα δεῖ καὶ ξύλα κὤψον.* *τρίτον αὐτόν* belongs with *με,* the sense being *myself and two others.* 656 *καὶ πρῶτον μὲν λόγισαι φαύλως, μὴ ψήφοις ἀλλ' ἀπὸ χειρός, on your fingers.* 661 *ἀπὸ τούτου νυν κατάθες μισθὸν τοῖσι δικασταῖς ἐνιαυτοῦ / ἓξ χιλιάσιν, out of this sum pay the dicasts a year's salary* (Starkie). A partitive notion is present as well as an instrumental notion. Pax 850 *οὔκ, ἀλλὰ κἀκεῖ ζῶσιν ἀπὸ τούτων τινές,* i. e. *πορνοβοσκοῦντες.* 1205 f. *ἀφ' ὧν γὰρ ἀπεδόμεσθα κἀκερδήναμεν / τὰ δῶρα ταυτί σοι φέρομεν ἐς τοὺς γάμους.* The partitive notion here is quite strong. Av. 1433 ff. *ἀλλ' ἔστιν ἕτερα νὴ Δί' ἔργα σώφρονα, / ἀφ' ὧν διαζῆν ἄνδρα χρὴν τοσουτονὶ / ἐκ τοῦ*

δικαίου μᾶλλον ἢ δικορραφεῖν. The use of ἀπό and ἐκ side by side with the same sense is striking. Compare 1515-19, where the construction is temporal. Lys. 496 πολεμητέον ἔστ' ἀπὸ τούτου (sc. τοῦ δημοσίου ἀργυρίου). 1207 ὁ δ' ἄρτος ἀπὸ χοίνικος / ἰδεῖν μάλα νεανίας, *loaf made from a quart of flour*. Ran. 121 f. μία (sc. εἰς Ἅιδου ὁδός) μὲν γὰρ ἔστιν ἀπὸ κάλω καὶ θρανίου, / κρεμάσαντι σαυτόν. 1200 f. Αι^{σ}. ἀπὸ ληκυθίου σου τοὺς προλόγους διαφθερῶ. / Ευ. ἀπὸ ληκυθίου σὺ τοὺς ἐμούς; Αι^{σ}. ἑνὸς μόνου. With this last phrase ἀπό is clearly understood. Eccl. 599 εἶτ' ἀπὸ τούτων κοινῶν ὄντων ἡμεῖς βοσκήσομεν ὑμᾶς. 663 ff. Βλ. τῆς αἰκείας οἱ τύπτοντες πόθεν ἐκτείσουσιν, . . . / . . . / Πρ. ἀπὸ τῆς μάζης ἧς σιτεῖται. Plut. 377 ff. ὦ τᾶν ἐγώ τοι τοῦτ' ἀπὸ σμικροῦ πάνυ / ἐθέλω διαπρᾶξαι πρὶν πυθέσθαι τὴν πόλιν, / τὸ στόμ' ἐπιβύσας κέρμασιν τῶν ῥητόρων. 562 ἀπὸ τοῦ λιμοῦ γὰρ ἴσως αὐτοῖς τὸ σφηκῶδες σὺ πορίζεις. 569 πλουτήσαντες δ' ἀπὸ τῶν κοινῶν παραχρῆμ' ἄδικοι γεγένηνται. Fr. 278 ἔστιν γὰρ ἡμῖν τοῖς κάτω πρὸς τοὺς ἄνω / ἀπὸ συμβόλων. Understand δίκαι.

r) In the following passages the prepositional phrase denotes the source from which information is obtained. This information, however, is never learned directly through the senses but always through the mind, on the basis of observed facts. In this respect these passages differ strikingly from those in which ἀκούω, μανθάνω, πυνθάνομαι, etc. govern the genitive with no preposition, and also from certain constructions with ἐκ. Eq. 427 ἀτὰρ δῆλόν γ' ἀφ' οὗ ξυνέγνω, *atque satis apparet, unde documentum ceperit* (Brunck). Nub. 385 ἀπὸ σαυτοῦ 'γώ σε διδάξω. Vesp. 76 μὰ Δί', ἀλλ' ἀφ' αὐτοῦ τὴν νόσον τεκμαίρεται. Av. 375 ἀλλ' ἀπ' ἐχθρῶν δῆτα πολλὰ μανθάνουσιν οἱ σοφοί. 376-79 show that 375 is no exception to the statement at the beginning of the sub-section. 382 μάθοι γὰρ ἄν τις κἀπὸ τῶν ἐχθρῶν σοφόν. Eccl. 780 γνώσει δ' ἀπὸ τῶν χειρῶν γε τῶν ἀγαλμάτων (that the gods are more fond of receiving than of giving). Plut. 576 f. σκέψασθαι δ' ἔστι μάλιστα / ἀπὸ τῶν παίδων. Fr. 549 ἐγὼ γὰρ ἀπὸ Θηραμένους δέδοικα τὰ τρία ταυτί, *having Theramenes in mind I fear those three* (*punishments which he used to impose*).

s) In Thes. 1037 ff. the prepositional phrase represents the personal agent: μέλεα μὲν πέπονθα μέλεος, / ὦ τάλας ἐγὼ τάλας, / ἀπὸ δὲ συγγόνων τάλαν' ἄνομα πάθεα.

t) The expression in Lys. 999 ff. is difficult to classify in any

of the preceding sub-sections: *ἔπειτα τἄλλαι ταὶ κατὰ Σπάρταν ἅμα / γυναῖκες ᾗπερ ἀπὸ μιᾶς ὑσπλαγίδος / ἀπήλαων τὼς ἄνδρας ἀπὸ τῶν ὑσσάκων.* ὑσπλαγίς (the Doric form of ὕσπληγξ) properly means a rope stretched across the place from which the runners started in a race, but the expression *ἀπὸ μιᾶς ὑσπλαγίδος* (or its Attic equivalent) is a common metaphor for *with one accord,* and the result is a confusion of a local and an instrumental relation in the phrase.

3. Διά. The constructions in a) to e) are local, those in f) to h) temporal, those in i) to k) mostly instrumental or causal.

a) In the following passages the prepositional phrase is used with verbs of motion and designates simply the space *through which* the motion takes place. Ach. 68 f. *καὶ δῆτ' ἐτρυχόμεσθα διὰ Καϋστρίων / πεδίων ὁδοιπλανοῦντες.* The manuscripts read *διὰ τῶν Καϋστρίων,* except R, which has *παρὰ* instead of *διά.* Elmsley omitted the preposition in order to preserve the article without allowing a tribrach to be followed by an anapaest (which would result if we read *καὶ δῆτ' ἐτρυχόμεθα διὰ τῶν Καϋστρίων.* On the combination ∪ ∪ ∪ / ∪ ∪ –, which some editors will not admit into the text, see White, Verse of Greek Comedy, section 125). Elmsley would make *τῶν Καϋστρίων πεδίων* depend on *ἐτρυχόμεσθα* (compare Pax 989), but the sense is poor. There are numerous other emendations and interpretations, but I am in favor of the retention of *διά. τῶν* should probably also be retained because of the authority of the manuscripts and because of the sense, unless we omit it in favor of the metre, assuming that the language is somewhat elevated. Eq. 526 f. *εἶτα Κρατίνου μεμνημένος, ὃς πολλῷ ῥεύσας ποτ' ἐπαίνῳ / διὰ τῶν ἀφελῶν πεδίων ἔρρει.* This metaphor, taken from a river in flood, is applied to the comic art of Cratinus. Nub. 160 ff. *ἔφασκεν εἶναι τοὔντερον τῆς ἐμπίδος / στενόν· διὰ λεπτοῦ δ' ὄντος αὐτοῦ τὴν πνοὴν / βίᾳ βαδίζειν εὐθὺ τοὐρροπυγίου.* 324 f. *χωροῦσ' αὗται πάνυ πολλαὶ* (sc. *αἱ νεφέλαι*) */ διὰ τῶν κοίλων καὶ τῶν δασέων.* Vesp. 126 f. *ὁ δ' ἐξεδίδρασκε διά τε τῶν ὑδρορροῶν / καὶ τῶν ὀπῶν.* 349 *οὕτω κιττῷ διὰ τῶν σανίδων μετὰ χοιρίνης περιελθεῖν.* Av. 556 f. *τοῖσι θεοῖσιν ἀπειπεῖν / διὰ τῆς χώρας τῆς ὑμετέρας ἐστυκόσι μὴ διαφοιτᾶν.* 1173 *διὰ τῶν πυλῶν εἰσέπτετ' ἐς τὸν ἀέρα.* 1217 f. *κἄπειτα δῆθ' οὕτω σιωπῇ διαπέτει / διὰ τῆς πόλεως τῆς ἀλλοτρίας καὶ τοῦ χάους;* Lys. 133 f. *κἂν με χρῇ διὰ τοῦ πυρὸς / ἐθέλω βαδίζειν.* 136 *κἀγὼ βούλομαι διὰ τοῦ πυρός. βαδίζειν* is to be supplied from 134. Thes. 1065 ff. *ὦ νὺξ ἱερὰ / ὡς μακρὸν ἵππευμα διώκεις /*

ἀστεροειδέα νῶτα διφρεύουσ' / αἰθέρος ἱερᾶς / τοῦ σεμνοτάτου δι' Ὀλύμπου, really *across* or *over* rather than *through*. 1099 f. διὰ μέσου γὰρ αἰθέρος / τέμνων κέλευθον. The language is that of tragedy. Fr. 11 καὶ δι' ὀπῆς κἀπὶ τέγους. It is fairly probable that the passage contained some verb of motion, but it is not certain, since the context in which it is quoted gives no information on this point. 454 διὰ τῆς ἀγορᾶς τρέχων, ἀναρίστητος ὤν.

b) In the following passages the prepositional phrase still depends on a verb of motion, but here the motion is viewed as covering the entire extent of a given space, rather than as merely traversing it. Av. 181 f. ὅτι δὲ πολεῖται τοῦτο καὶ διέρχεται / ἅπαντα διὰ τούτου, καλεῖται νῦν πόλος. πόλος here means the round vault of heaven. Ran. 241 ff. εἰ δή ποτ' εὐ- / ηλίοις ἐν ἁμέραισιν / ἠλάμεσθα διὰ κυπείρου. 1360 τὰς κυνίσκας ἔχουσ' ἐλθέτω διὰ δόμων πανταχῇ. The two passages from the Ranae are both lyrical, and in the passage from the Aves, which is in iambic trimeters, the peculiar use of διά is not so sharply distinguished from the constructions in a).

c) In the following passages the sense is concrete, but the verbs are chiefly transitive (Ach. 1226 and Nub. 373 and 583 are the only exceptions). Ach. 920 ff. ἐνθεὶς ἂν ἐς τίφην ἀνὴρ Βοιώτιος / ἅψας ἂν (sc. τὴν θρυαλλίδα) ἐσπέμψειεν ἐς τὸ νεώριον / δι' ὑδρορρόας. 1226 λόγχη τις ἐμπέπηγέ μοι δι' ὀστέων ὀδυρτά. Nub. 373 καίτοι πρότερον τὸν Δί' ἀληθῶς ᾤμην διὰ κοσκίνου οὐρεῖν. 583 βροντὴ δ' ἐρράγη δι' ἀστραπῆς. Vesp. 379 f. ἀλλ' ἐξάψας διὰ τῆς θυρίδος τὸ καλῴδιον εἶτα καθίμα / δήσας σαυτόν. Pax 1232 f. τηδὶ διεὶς τὴν χεῖρα διὰ τῆς θαλαμιᾶς / καὶ τῇδε. Av. 191 ff. ἦν μὴ φόρον φέρωσιν ὑμῖν οἱ θεοί, / [διὰ τῆς πόλεως τῆς ἀλλοτρίας καὶ τοῦ χάους] / τῶν μηρίων τὴν κνῖσαν οὐ διαφρήσετε. 192 is not necessary to the sense and was condemned by Beck, but has been retained by Coulon and Rogers. Plut. 1036 διὰ δακτυλίου μὲν οὖν ἔμεγ' ἂν διελκύσαις.

d) In two passages the prepositional phrase is used with a verb of *seeing* or *looking*. Plut. 713 f. Γυ. σὺ δὲ πῶς ἑώρας ὦ κάκιστ' ἀπολούμενε, / ὃς ἐγκεκαλύφθαι φῄς; Κα. διὰ τοῦ τριβωνίου. Fr. 692 b διὰ τῆς τρήμης παρακύπτων.

e) Similar to the passages in d) are those in which the verb designates either *hearing* or *uttering* a sound. Vesp. 317 f. φίλοι, τήκομαι μὲν πάλαι διὰ τῆς ὀπῆς / ὑμῶν ὑπακούων. Av. 210 ff. λῦσον δὲ

νόμους ἱερῶν ὕμνων, / οὓς διὰ θείου στόματος θρηνεῖς / τὸν ἐμὸν καὶ σὸν πολύδακρυν Ἴτυν. 215 f. *καθαρὰ χωρεῖ διὰ φυλλοκόμου / μίλακος ἠχώ.* 220 ff. *διὰ δ' ἀθανάτων / στομάτων χωρεῖ ξύμφωνος ὁμοῦ / θεία μακάρων ὁλολυγή.* 744 f. *δι' ἐμῆς γένυος ξουθῆς μελέων / Πανὶ νόμους ἱεροὺς ἀναφαίνω.*

f) In the following passages the prepositional phrase designates the period of time *through which* an action continues. In seven of the ten passages the expression is *δι' ἡμέρας* (accompanied by *ὅλης* in Pax 27). Nub. 1053 f. *ἃ τῶν νεανίσκων ἀεὶ δι' ἡμέρας λαλούντων / πλῆρες τὸ βαλανεῖον ποιεῖ.* Vesp. 485 *ἦ δέδοκταί μοι δέρεσθαι καὶ δέρειν δι' ἡμέρας;* 1058 f. *ὑμῖν δι' ἔτους τῶν ἱματίων / ὀζήσει δεξιότητος.* Pax 27 *τρίψας* (sc. *τὴν μᾶζαν*) *δι' ἡμέρας ὅλης.* 56 f. *δι' ἡμέρας γὰρ ἐς τὸν οὐρανὸν βλέπων / ὠδὶ κεχηνὼς λοιδορεῖται τῷ Διί.* 396 ff. *καί σε θυσίαισιν ἱε- / ραῖσι προσόδοις τε μεγά- / λαισι διὰ παντὸς ὦ / δέσποτ' ἀγαλοῦμεν ἡμεῖς ἀεί.* With *διὰ παντός* we may understand *χρόνου.* Ran. 258 ff. *ἀλλὰ μὴν κεκραξόμεσθά γ' / ὁπόσον ἡ φάρυξ ἂν ἡμῶν / χανδάνῃ δι' ἡμέρας.* The prepositional phrase is to be taken with *κεκραξόμεσθα.* 265 *κεκράξομαι γὰρ κἂν δέῃ δι' ἡμέρας.* Eccl. 63 f. *ἀλειψαμένη τὸ σῶμ' ὅλον δι' ἡμέρας / ἐχραινόμην ἑστῶσα πρὸς τὸν ἥλιον.* Fr. 569 (verses 8 f.) *εἴπερ ἔστι δι' ἐνιαυτοῦ / ὅτου τις ἐπιθυμεῖ λαβεῖν.*

g) Here the prepositional phrase designates an interval of time which has elapsed before the beginning of the action expressed by the verb. The phrase is in every case *διὰ χρόνου* (or *διὰ πολλοῦ χρόνου,* Vesp. 1476 f., Plut. 1045 with the response *ποίου χρόνου* in the next verse). Vesp. 1252 *ἵνα καὶ μεθυσθῶμεν διὰ χρόνου, at last* or *after a long interval,* and similarly in the other passages. 1476 f. *ὁ γὰρ γέρων ὡς ἔπιε διὰ πολλοῦ χρόνου / ἤκουσέ τ' αὐλοῦ.* Pax 569 f. *ὥστ' ἔγωγ' ἤδη 'πιθυμῶ καὐτὸς ἐλθεῖν εἰς ἀγρὸν / καὶ τριαινοῦν τῇ δικέλλῃ διὰ χρόνου τὸ γῄδιον.* 710 f. *ἆρ' ἂν βλαβῆναι διὰ χρόνου τί σοι δοκῶ / ὦ δέσποθ' Ἑρμῆ τῆς Ὀπώρας κατελάσας;* Lys. 904 *σὺ δ' ἀλλὰ κατακλίνηθι μετ' ἐμοῦ διὰ χρόνου.* Plut. 1045 f. *Χρ. ἔοικε διὰ πολλοῦ χρόνου σ' ἑορακέναι. / Γρ. ποίου χρόνου ταλάνταθ', ὃς παρ' ἐμοὶ χθὲς ἦν;* 1055 *βούλει διὰ χρόνου πρός με παῖσαι;*

h) In Plut. 584 a phrase with *διά* is used of the *regular interval* at which the Olympic Games occurred. *ἵνα τοὺς Ἕλληνας ἅπαντας ἀεὶ δι' ἔτους πέμπτου ξυναγείρει* (subject *ὁ Ζεύς*).

i) In the following passages the prepositional phrase designates the personal agent or the instrument by which an action is per-

formed. Eq. 176 *οὐκ ἀλλὰ διὰ σοῦ ταῦτα πάντα πέρναται.* *πέρναται* is used instead of *διοικεῖται* because demagogues were accustomed to "manage" affairs chiefly with a view to personal gain. 1015 f. *φράζευ Ἐρεχθεΐδη λογίων ὁδόν, ἣν σοι Ἀπόλλων / ἴαχεν ἐξ ἀδύτοιο διὰ τριπόδων ἐριτίμων.* The passage is of course a mock-oracle. The meaning of *διὰ τριπόδων ἐριτίμων* is that the oracles came through the medium of the Pythian priestess, who sat on a tripod (Kock). Av. 1028 *ἔστιν γὰρ ἃ δι' ἐμοῦ πέπρακται Φαρνάκῃ, through me* rather than *by me.* *Φαρνάκῃ* is dative of interest. Lys. 569 f. *οὕτως καὶ τὸν πόλεμον τοῦτον διαλύσομεν, ἤν τις ἐάσῃ, / διενεγκοῦσαι διὰ πρεσβειῶν τὸ μὲν ἐνταυθοῖ τὸ δ' ἐκεῖσε.* Thes. 123 ff. *σέβομαι Λατώ τ' ἄνασσαν / κίθαρίν τε ματέρ' ὕμνων / ἄρσενι βοᾷ δόκιμον, / τᾷ φάος ἔσσυτο δαιμονίοις θεοῦ ὄμμασιν / ἀμετέρας τε δι' αἰφνιδίου ὀπός.* The prepositional phrase appears to stand in an instrumental construction coördinate with that of *τᾷ*, which refers either to *κίθαριν* or to *βοᾷ.* *ὀπός* = *voice.* Ran. 61 *ὅμως γε μέντοι σοι δι' αἰνιγμῶν ἐρῶ.* 123 f. *ἀλλ' ἔστιν ἀτραπὸς ξύντομος τετριμμένη / ἡ διὰ θυείας.* That is, one easy way to reach Hades is to mix some hemlock in a *mortar* and poison oneself.

j) In Vesp. 597 occurs the isolated expression *διὰ χειρός*: *ἀλλὰ φυλάττει διὰ χειρὸς ἔχων* (sc. *ἡμᾶς*) *καὶ τὰς μνίας ἀπαμύνει, . . . having you under his supervision.* Compare Thuc. II. 13, 2 *τά τε τῶν ξυμμάχων διὰ χειρὸς ἔχειν.*

k) Various adverbial expressions. Vesp. 929 *ἵνα μὴ κεκλάγγω διὰ κενῆς ἄλλως ἐγώ.* *διὰ κενῆς ἄλλως* is pleonastic; either expression by itself would mean *to no purpose.* Ran. 1412 *οὐ γὰρ δι' ἔχθρας οὐδετέρῳ γενήσομαι.* Eccl. 888 f. *κεἰ γὰρ δι' ὄχλου τοῦτ' ἐστὶ τοῖς θεωμένοις, / ὅμως ἔχει τερπνόν τι καὶ κωμῳδικόν.*

4. Ἐκ (ἐξ). In sub-sections a) to c) the predominant idea is that of *separation, departure,* or *removal*; in d) to m) that of *origin* or of the *starting-point* of motion and other kinds of action, the idea of separation being subordinate, if it exists at all. The constructions in n) to p) are temporal, while those in q) to x) involve *cause, instrument, manner,* and certain peculiar local relations without motion.

The use of phrases with *ἐκ* in attributive relation to substantives is frequent (see the remark at the beginning of Section 2 on the corresponding use of phrases containing *ἀπό*). Sub-sections c) and

h) are devoted entirely (except for a few examples of a predicative relation in h), subsection e) principally, to this use, while other instances are cited in d), f), i), q), s), u), and v).

a) In the following passages the prepositional phrase is used with intransitive verbs of motion or with transitive verbs meaning *drive away, remove, eat out,* etc. The sense is in most cases concrete and the idea of separation is always felt. Ach. 987 *ἐξέχει θ' ἡμῶν βίᾳ τὸν οἶνον ἐκ τῶν ἀμπέλων. ἀμπέλων* is used *παρὰ προσδοκίαν* for *πίθων, κρατήρων,* or *κυλίκων.* Eq. 698 f. *οὗτοι μὰ τὴν Δήμητρ', ἐὰν μή σ' ἐκφάγω / ἐκ τῆσδε τῆς γῆς, οὐδέποτε βιώσομαι.* 795 f. *τὰς πρεσβείας τ' ἀπελαύνεις / ἐκ τῆς πόλεως.* Nub. 33 *ἀλλ' ὦ μέλ' ἐξήλικας ἐμέ γ' ἐκ τῶν ἐμῶν.* Strepsiades repeats the word used by his son in 32, but makes it mean *you have rolled* (*me out of house and home*). 123 *ἀλλ' ἐξελῶ σ' ἐς κόρακας ἐκ τῆς οἰκίας.* 801 f. *ἢν δὲ μὴ 'θέλῃ, / οὐκ ἔσθ' ὅπως οὐκ ἐξελῶ 'κ τῆς οἰκίας.* Vesp. 925 *ἐκ τῶν πόλεων τὸ σκῖρον ἐξεδήδοκεν.* 1427 *ἀνὴρ Συβαρίτης ἐξέπεσεν ἐξ ἅρματος.* Pax 441 ff. Τρ. *ὅστις δὲ πόλεμον μᾶλλον εἶναι βούλεται / Χο. μηδέποτε παύσασθ' αὐτὸν ὦ Διόνυσ' ἄναξ / ἐκ τῶν ὀλεκράνων ἀκίδας ἐξαιρούμενον.* Av. 35 *ἀνεπτόμεσθ' ἐκ τῆς πατρίδος.* 578 f. *τότε χρὴ στρούθων νέφος ἀρθὲν / καὶ σπερμολόγων ἐκ τῶν ἀγρῶν τὸ σπέρμ' αὐτῶν ἀνακάψαι.* 662 *ἐκβίβασον ἐκ τοῦ βουτόμου τοὐρνίθιον.* He wants her to come *out* of the rushes so that he may see her. Lys. 105 *ὁ δ' ἐμός γα καἰ κ' ἐκ τᾶς ταγᾶς ἔλσῃ ποκά.* The dialect is Laconian. 410 *ἡ βάλανος ἐκπέπτωκεν ἐκ τοῦ τρήματος.* 575 f. *ἐκ τῆς πόλεως ἐπὶ κλίνης / ἐκραβδίζειν τοὺς μοχθηροὺς καὶ τοὺς τριβόλους ἀπολέξαι.* 774 f. *ἢν δὲ διαστῶσιν καὶ ἀναπτῶνται πτερύγεσσιν / ἐξ ἱεροῦ ναοῖο χελιδόνες.* This is a mock oracle warning against the possibility that the women may forsake the Acropolis. 865 f. *ὡς οὐδεμίαν ἔχω γε τῷ βίῳ χάριν, / ἐξ οὗπερ αὖτη 'ξῆλθεν ἐκ τῆς οἰκίας.* Thes. 510 f. *ἡ δ' ἐξέσπασεν / ἐκ τοῦ στόματος τοῦ παιδίου* (sc. *τὸ βῦσμα*). 825 f. *ἀπόλωλεν μὲν πολλοῖς ὁ κανὼν / ἐκ τῶν οἴκων.* The *κανών* as belonging to a man was his *spear.* Ran. 546 ff. *ἐκ τῆς γνάθου / πὺξ πατάξας μοὐξέκοψε / τοῦ χοροῦ τοὺς προσθίους.* Eccl. 65 f. *τὸ ξυρὸν δέ γ' ἐκ τῆς οἰκίας / ἔρριψα.* Plut. 430 *ζητοῦντες ἐκ πάσης με χώρας ἐκβαλεῖν.* 463 *σε πρῶτον ἐκβαλόντες ἐκ τῆς Ἑλλάδος.* Fr. 410 *ἀδαχεῖ γὰρ αὐτοῦ τὸν ἄχορ' ἐκλέγει τ' ἀεὶ / ἐκ τοῦ γενείου τὰς πολιὰς † τοῦ Διός †.* Bergk corrected the metre by inserting *τὰς* before *τοῦ Διός.*

b) The following passages involve cessation from some state or pursuit. Vesp. 866 f. *ἐκ τοῦ πολέμου / καὶ τοῦ νείκους ξυνεβήτην.*

Ran. 1531 f. *πάγχυ γὰρ ἐκ μεγάλων ἀχέων παυσαίμεθ' ἂν οὕτως / ἀργαλέων τ' ἐν ὅπλοις ξυνόδων.* It is not absolutely necessary to make *ἐκ* govern *ἀργαλέων ξυνόδων* since *παύομαι* can govern the genitive without a preposition.

c) Here the prepositional phrase is construed with a noun signifying *resting-place* or *escape.* The last passage, Plut. 857, is quite peculiar and has little resemblance to the others, but I have classified it with them because it shows a prepositional construction of separation construed with a substantive. Eq. 759 *κἀκ τῶν ἀμηχάνων πόρους εὐμήχανος πορίζειν.* Thes. 87 *ἀτὰρ τίν' ἐκ τούτων σὺ μηχανὴν ἔχεις;* Ran. 185 *τίς εἰς ἀναπαύλας ἐκ κακῶν καὶ πραγμάτων;* Plut. 857 *ἀπολωλεκὼς ἅπαντα τἀκ τῆς οἰκίας.* Van Leeuwen paraphrases, *ἀπολωλεκὼς ἐκ τῆς οἰκίας ἅπαντα τὰ ἐνόντα.*

d) In the following passages the object of *ἐκ* is a geographical proper name. The phrase depends in most cases on some verb of *motion* or of *taking* or *obtaining,* without emphasis on the idea of separation. But in Ach. 723 f., Eq. 668, 742 f., 846, 1166 f., 1201, Pax 1047, Av. 813 f., Thes. 620, Ran. 501 the phrase stands in an attributive relation to some substantive, whose origin it indicates. Ach. 175 *ἀλλ' ἐκ Λακεδαίμονος γὰρ Ἀμφίθεος ὁδί.* We may supply *ἥκει.* 271 ff. *πολλῷ γάρ ἐσθ' ἥδιον, ὦ Φαλῆς Φαλῆς, / κλέπτουσαν εὐρόνθ' ὡρικὴν ὑληφόρον / τὴν Στρυμοδώρου Θρᾷτταν ἐκ τοῦ Φελλέως / . . .* The prepositional phrase may be taken with *κλέπτουσαν,* meaning that she was stealing wood on the Φελλεύς. If we read *φελλέως,* as some editors do, making it a common noun, the example would belong in g) below, but the grammatical relation would not really be affected. 723 f. *ἀγορανόμους δὲ τῆς ἀγορᾶς καθίσταμαι / τρεῖς τοὺς λαχόντας τούσδ' ἱμάντας ἐκ Λεπρῶν.* Eq. 261 ff. *κἄν τιν' αὐτῶν γνῷς ἀπράγμον' ὄντα καὶ κεχηνότα, / καταγαγὼν ἐκ Χερρονήσου . . . / . . .* 438 *σὲ δ' ἐκ Ποτειδαίας ἔχοντ' εὖ οἶδα δέκα τάλαντα.* 668 *ὁ κῆρυξ οὐκ Λακεδαίμονος.* 742 f. *ὅ τι; † τῶν στρατηγῶν ὑποδραμὼν τῶν ἐκ Πύλου,† / πλεύσας ἐκεῖσε, τοὺς Λάκωνας ἤγαγον.* The first verse is corrupt since *τῶν στρατηγῶν* cannot depend on *ὑποδραμών* or on any other word in the passage. Meineke changes *ὑποδραμὼν τῶν* to *ὑποδραμόντων,* making a genitive absolute, and if we read *ὑποτρεμόντων* with Kock the construction is the same, though Kock takes *ἐκ Πύλου* with *ἤγαγον,* while van Daele, reading Coulon's text after Meineke, takes it with *ὑποδραμόντων.* Van Leeuwen reads *ὅ τι;*

στρατηγῶν (present participle), ὑποδραμὼν τοὺς ἐκ Πύλου / etc., and translates *circumveni eos qui Pylo missi aderant, sumtoque munere strategi ipse cum classe illuc profectus Lacedaemonios huc adduxi captivos.* 832 ff. καί σ' ἐπιδείξω / . . . / δωροδοκήσαντ' ἐκ Μυτιλήνης / πλεῖν ἢ μνᾶς τετταράκοντα. 846 ἕως ἂν ᾖ τῶν ἀσπίδων τῶν ἐκ Πύλου τι λοιπόν. 1166 f. ἰδοὺ φέρω σοι τήνδε μαζίσκην ἐγὼ / ἐκ τῶν ὁλῶν τῶν ἐκ Πύλου μεμαγμένην. ἐκ Πύλου is the prepositional phrase here in question. Van Leeuwen suggests that Cleon may actually have brought back some grain from Pylos in order to show that the beseiged Lacedaemonians were defeated in battle and not starved into submission. 1201 νὴ τὸν Ποσειδῶ καὶ σὺ γὰρ τοὺς ἐκ Πύλου (sc. ὑφήρπασας). The Sausage-seller means that Cleon had brought back the Lacedaemonian prisoners from Pylos and claimed credit for the victory, though the campaign was actually won by others. Nub. 71 'ὅταν μὲν οὖν τὰς αἶγας ἐκ τοῦ Φελλέως' (sc. ἐλαύνῃς from 69). See the remark on Ach. 271 ff. above. 186 τοῖς ἐκ Πύλου ληφθεῖσι τοῖς Λακωνικοῖς. Pax 274 οὔκουν ἕτερον (sc. ἀλετρίβανον) δῆτ' ἐκ Λακεδαίμονος μέτει; 1047 ὁ χρησμολόγος οὑξ Ὠρεοῦ. 1125 ὁ κόραξ οἷος ἦλθ' ἐξ Ὠρεοῦ. Av. 813 f. βούλεσθε τὸ μέγα τοῦτο τοὔκ Λακεδαίμονος / Σπάρτην ὄνομα καλῶμεν αὐτήν; 1136 f. ἐκ μέν γε Λιβύης ἦκον ὡς τρισμύριαι / γέρανοι. Lys. 58 f. ἀλλ' οὐδὲ Παράλων οὐδεμία γυνὴ πάρα, / οὐδ' ἐκ Σαλαμῖνος. Thes. 620 τὸν δεῖνα γιγνώσκεις, τὸν ἐκ Κοθωκιδῶν; Ran. 362 f. (sc. εἴ τις) τἀπόρρητ' ἀποπέμπει / ἐξ Αἰγίνης. 501 μὰ Δί' ἀλλ' ἀληθῶς οὐκ Μελίτης μαστιγίας. 1296 f. τί τὸ 'φλαττοθρατ' τοῦτ' ἐστίν; ἐκ Μαραθῶνος ἢ / πόθεν συνέλεξας ἰμονιοστρόφου μέλη; Plut. 521 ἔμπορος ἥκων ἐκ Θετταλίας.

e) Here the object of ἐκ is a plural substantive designating the persons from whose country or vicinity some person or thing originates or proceeds. The construction resembles to some extent that in expressions like εἰς Ἅιδου, ἐν ἀλλοτρίων, ἐκ διδασκάλου (see above in Chapter I. A 2), but no ellipsis need be assumed, because the examples about to be quoted have a counterpart in the construction of εἰς with the accusative (compare for example εἰς Καρδούχους ἐμβαλεῖν, Xen. Anab. III. 5, 17, and see Kühner-Gerth I., p. 468). Ach. 107 εἰ προσδοκῶσι χρυσίον ἐκ τῶν βαρβάρων. 916 ἐκ τῶν πολεμίων γ' εἰσάγεις θρυαλλίδας. Eq. 479 καὶ τἀκ Βοιωτῶν ταῦτα συντυρούμενα, *the intrigues concocted among the Boeotians,* really made by Athenians and Boeotians together but spoken of as

originating in Boeotia. Vesp. 1267 *ἀλλ' Ἀμυνίας ὁ Σέλλου μᾶλλον οὐκ τῶν Κρωβύλων.* An imaginary deme-name with an allusion to Amynias' habit of wearing a topknot. Pax 1003 f. *κἀκ Βοιωτῶν γε φέροντας ἰδεῖν / χῆνας νήττας φάττας τροχίλους.* The subject of *φέροντας* is not expressed; the meaning is (*merchants*) *bringing geese,* etc. *from Boeotia* (*for sale*). Lys. 39 ff. *ἣν δὲ ξυνέλθωσ' αἱ γυναῖκες ἐνθάδε / αἵ τ' ἐκ Βοιωτῶν αἵ τε Πελοποννησίων / ἡμεῖς τε.* 75 f. *τάς τ' ἐκ Βοιωτῶν τάς τε Πελοποννησίων / γυναῖκας ἐλθεῖν.* 701 *τὴν ἑταίραν ἐκάλεσ' ἐκ τῶν γειτόνων, / παῖδα χρηστὴν κἀγαπητὴν ἐκ Βοιωτῶν ἔγχελυν.* Thes. 715 f. *τίς οὖν σοι, τίς ἂν σύμμαχος ἐκ θεῶν / ἀθανάτων ἔλθοι ξὺν ἀδίκοις ἔργοις;* Plut. 435 *ἆρ' ἐστὶν ἢ καπηλὶς ἢκ τῶν γειτόνων;*

f) Here the object of the preposition is a word designating some person from whom some other person is born or descended, or from whom something originates (as in Lys. 1126 f. and in Eq. 464 on which see the remark below). In Lys. 1126 f. the prepositional phrase is attributive, while in Ran. 731 it performs the function of a substantive object of the verb; in Eq. 464 the construction is peculiar; in all the others the phrase is used predicatively with some form of *εἰμί* or *γίγνομαι.* Ach. 49 f. *γαμεῖ δὲ Κελεὸς Φαιναρέτην τήθην ἐμήν, / ἐξ ἧς Λυκῖνος ἐγένετο.* 741 *ὅπως δὲ δοξεῖτ' εἶμεν ἐξ ἀγαθᾶς ὑός.* The dialect is Megarian. 790 *ὁμοματρία γάρ ἐστι κἠκ τωὐτῶ πατρός.* The dialect is Megarian. Eq. 185 f. *Δη. μῶν ἐκ καλῶν εἶ κἀγαθῶν; Αλ. μὰ τοὺς θεούς / εἰ μὴ 'κ πονηρῶν γε.* 336 f. *Αλ. κἀγὼ πονηρός εἰμι. / Χο. ἐὰν δὲ μὴ ταύτῃ γ' ὑπείκῃ, λέγ' ὅτι κἀκ πονηρῶν.* 445 f. *ἐκ τῶν ἀλιτηρίων σέ φη- / μι γεγονέναι τῶν τῆς θεοῦ.* 464 *οἴμοι σὺ δ' οὐδὲν ἐξ ἀμαξουργοῦ λέγεις;* that is *speak* the words *of a wagonmaker.* Nub. 800 *κἄστ' ἐκ γυναικῶν εὐπτέρων τῶν Κοισύρας.* Av. 281 ff. *οὗτοσὶ μέν ἐστι Φιλοκλέους / ἐξ ἔποπος, ἐγὼ δὲ τούτου πάππος, ὥσπερ εἰ λέγοις / Ἱππόνικος Καλλίου κἀξ Ἱππονίκου Καλλίας. Φιλοκλέους* depends on *ἔποπος. ἐστί* may be supplied in 283. Lys. 1126 f. *τοὺς δ' ἐκ πατρός τε καὶ γεραιτέρων λόγους / πολλοὺς ἀκούσασ' οὐ μεμούσωμαι κακῶς.* Ran. 731 *καὶ πονηροῖς κἀκ πονηρῶν εἰς ἅπαντα χρώμεθα.*

g) This is a large class of somewhat miscellaneous character, but each expression designates *origin, source,* or the *starting-point* of some action. The object of the preposition may signify a place (though no geographical proper names are included here; see above in d) or some concrete inanimate object, and the verbs with which

the phrases are used vary considerably in meaning. None of the expressions in this sub-section are attributive; for these see h) below. Ach. 73 f. *ἐπίνομεν / ἐξ ὑαλίνων ἐκπωμάτων καὶ χρυσίδων.* Compare Eq. 1289, 1401. 85 f. *παρετίθει δ' ἡμῖν ὅλους / ἐκ κριβάνου βοῦς.* 505 f. *οὔτε γὰρ φόροι / ἥκουσιν οὔτ' ἐκ τῶν πόλεων οἱ ξύμμαξοι.* *ἥκουσιν ἐκ τῶν πόλεων* belongs equally with both subjects. 643 f. *τοιγάρτοι νῦν ἐκ τῶν πόλεων τὸν φόρον ὑμῖν ἀπάγοντες / ἥξουσιν.* 667 ff. *οἷον ἐξ ἀνθράκων πρινίνων / φέψαλος ἀνήλατ' ἐρε- / θιζόμενος οὐρίᾳ ῥιπίδι.* Eq. 606 f. (sc. *οἱ ἵπποι*) *ἤσθιον δὲ τοὺς παγούρους ἀντὶ ποίας Μηδικῆς, / εἴ τις ἐξέρποι θύραζε κἀκ βυθοῦ θηρώμενοι.* That is, they even looked for crabs in the deep water. 1015 f. *φράζευ Ἐρεχθεΐδη λογίων ὁδόν, ἣν σοι Ἀπόλλων / ἴαχεν ἐξ ἀδύτοιο.* Compare Plut. 9, 39. 1092 f. *καί μοὐδόκει ἡ θεὸς αὐτὴ / ἐκ πόλεως ἐλθεῖν καὶ γλαῦξ αὐτῇ ' πικαθῆσθαι.* *πόλεως* here = *Acropolis.* 1289 *οὔ ποτ' ἐκ ταὐτοῦ μεθ' ἡμῶν πίεται ποτηρίου.* 1401 *κἀκ τῶν βαλανείων πίεται τὸ λούτριον.* Nub. 37 *δάκνει με δήμαρχός τις ἐκ τῶν στρωμάτων.* *δήμαρχος* is used where we should expect *κόρις* or *ψύλλα,* but Strepsiades is troubled by the fear that the demarch will seize his property as security for debt. 179 *ἐκ τῆς παλαίστρας θοἰμάτιον ὑφείλετο.* 709 f. *ἐκ τοῦ σκίμποδος / δάκνουσί μ' ἐξέρποντες οἱ Κορίνθιοι.* *ἐκ τοῦ σκίμποδος* belongs with *ἐξέρποντες,* but compare 37 just above, where some verb of *coming out* may be supplied though none is expressed. 729 f. *οἴμοι τίς ἂν δῆτ' ἐπιβάλοι / ἐξ ἀρνακίδων γνώμην ἀποστερητρίδα; O that someone would pile upon me a privative device out of these sheepskins* (Rogers in footnote). *ἀρνακίδων* contains a play on *ἄρνησις* (refusal to pay debts), while *ἐπιβάλοι* is used because Socrates has been *piling* blankets *upon* Strepsiades. 921 ff. *καίτοι πρότερόν γ' ἐπτώχευες, / Τήλεφος εἶναι Μυσὸς φάσκων, / ἐκ πηριδίου / γνώμας τρώγων Πανδελετείους.* 1122 f. *προσεχέτω τὸν νοῦν, πρὸς ἡμῶν οἷα πείσεται κυκά, / λαμβάνων οὔτ' οἶνον οὔτ' ἄλλ' οὐδὲν ἐκ τοῦ χωρίου.* Vesp. 58 f. *ἡμῖν γὰρ οὐκ ἔστ' οὔτε κάρυ' ἐκ φορμίδος / δούλω διαρριπτοῦντε τοῖς θεωμένοις.* 552 f. *ὃν πρῶτα μὲν ἔφροντ' ἐξ εὐνῆς τηροῦσ' ἐπὶ τοῖσι δρυφάκτοις / ἄνδρες μεγάλοι καὶ τετραπήχεις.* 600 *τὸν σφόγγον ἔχων ἐκ τῆς λεκάνης ταμβάδ' ἡμῶν περικωνεῖ.* The prepositional phrase belongs with *περικωνεῖ,* so that the passage may be compared with Lys. 400 f., 1129 f. 673 f. *οἱ δὲ ξύμμαχοι ὡς ἤσθηνται τὸν μὲν σύρφακα τὸν ἄλλον / ἐκ κηθαρίου λαγαριζόμενον καὶ τραγαλίζοντα τὸ μηδέν, getting a poor living out of the ballot-box.* Pax 355 f. *πλανώμενοι / ἐς Λύκειον κἀκ Λυκείου.*

632 κᾆτα δ' ὡς ἐκ τῶν ἀγρῶν ξυνῆλθεν οὐργάτης λεώς. 847 Οι. πόθεν δ' ἔλαβες ταύτας; Τρ. ὁπόθεν; ἐκ τοὐρανοῦ. 1146 τόν τε Μανῆν ἡ Σύρα βωστρησάτω 'κ τοῦ χωρίου. That is, *let Syra call Manes* to come in *from the field*. Av. 110 f. Επ. σπείρεται γὰρ τοῦτ' ἐκεῖ / τὸ σπέρμ'; Ευ. ὀλίγον ζητῶν ἂν ἐξ ἀγροῦ λάβοις. 695 f. τίκτει πρώτιστον ὑπηνέμιον Νὺξ ἡ μελανόπτερος ᾠόν, / ἐξ οὗ περιτελλομέναις ὥραις ἔβλαστεν Ἔρως ὁ ποθεινός. 817 ff. Ευ. τί δῆτ' ὄνομ' αὐτῇ θησόμεσθ'; Επ. ἐντευθενὶ / ἐκ τῶν νεφελῶν καὶ τῶν μετεώρων χωρίων / χαῦνόν τι πάνυ. 1065 f. ἐκ κάλυκος αὐξανόμενον γένυσι παμφάγοις / δένδρεσί τ' ἐφημένα καρπὸν ἀποβόσκεται (subject γέννα θηρῶν). ἐκ κάλυκος belongs with αὐξανόμενον. 1286 f. ἐξ εὐνῆς ἅμα / ἐπέτονθ' ἕωθεν. 1384 ff. Κι. ἐκ τῶν νεφελῶν καινὰς λαβεῖν (sc. βούλομαι) / ἀεροδονήτους καὶ νιφοβόλους ἀναβολάς. / Πι. ἐκ τῶν νεφελῶν γὰρ ἄν τις ἀναβολὰς λάβοι; Lys. 297 f. προσπεσόν μ' ἐκ τῆς χύτρας / ὥσπερ κύων λυττῶσα τὠφθαλμὼ δάκνει. The subject is τὸ πῦρ supplied from 293. 400 f. κἀκ τῶν καλπίδων / ἔλουσαν ἡμᾶς. 722 τὴν δ' ἐκ τροχιλείας αὖ κατειλυσπωμένην (sc. κατέλαβον). 1129 f. μιᾶς ἐκ χέρνιβος / βωμοὺς περιρραίνοντες ὥσπερ ξυγγενεῖς. Thes. 219 f. Ευ. χρῆσόν τί νυν ἡμῖν ξυρόν. Αγ. αὐτὸς λάμβανε / ἐντεῦθεν ἐκ τῆς ξυροδόκης. 797 κἂν ἐκ θυρίδος παρακύπτωμεν, τὸ κακὸν ζητεῖτε θεᾶσθαι. Ran. 304 'ἐκ κυμάτων γὰρ αὖθις αὖ γαλῆν ὁρῶ.' This verse in its original form (Eur. Or. 279) had γαλήν', giving a construction similar to that in x) below. The corrupted form used by Aristophanes is for comic effect and gives little actual sense. 1238 ff. Ευ. 'Οἰνεύς ποτ' ἐκ γῆς'—Αι^{σ}. ληκύθιον ἀπώλεσεν. / Ευ. ἔασον εἰπεῖν πρῶθ' ὅλον με τὸν στίχον. / 'Οἰνεύς ποτ' ἐκ γῆς πολύμετρον λαβὼν στάχυν. 1331 f. ὦ νυκτὸς κελαινοφαὴς / ὄρφνα, τίνα μοι δύστανον ὄνειρον / πέμπεις ἐξ ἀφανοῦς. 1339 ἐκ ποταμῶν δρόσον ἄρατε. Eccl. 280 f. ἑτέρας οἴομαι / ἐκ τῶν ἀγρῶν ἐς τὴν πύκν' ἥξειν. 300 f. τούσδε τοὺς ἐξ ἄστεως / ἥκοντας. 376 Βλ. ἀτὰρ πόθεν ἥκεις ἐτεόν; Χρ. ἐξ ἐκκλησίας. 500 f. ὡς τήνδε καὶ δὴ τὴν στρατηγὸν ἡμῶν / χωροῦσαν ἐξ ἐκκλησίας ὁρῶμεν. 547 f. οἶσθ' οὖν ἀπολωλεκυῖα πυρῶν ἑκτέα, / ὃν χρῆν ἔμ' ἐξ ἐκκλησίας εἰληφέναι; He means that if he had been at the assembly he would have earned three obols, the price of a ἑκτεύς of wheat. 671 ἕτερον γὰρ ἰὼν ἐκ τοῦ κοινοῦ κρεῖττον ἐκείνου κομεῖται, *from the common store*. 697 ff. 'παρ' ἐμοὶ δ' ἑτέρα' / φήσει τις ἄνωθ' ἐξ ὑπερῴου, / 'καὶ καλλίστη καὶ λευκοτάτη.' 1004 ἐκ τῶν φρεάτων τοὺς κάδους ξυλλαμβάνειν. Plut. 9 ὃς θεσπιῳδεῖ τρίποδος ἐκ χρυσηλάτου. 39 τί δῆτα Φοῖβος ἔλακεν ἐκ τῶν στεμμάτων; That is *out of the* sanctuary decked with *fillets*. 616 λιπαρὸς χωρῶν ἐκ βαλανείου.

733 ἐξηξάτην οὖν δύο δράκοντ' ἐκ τοῦ νεώ. Fr. 19 καὶ νὴ Δί' ἐκ τοῦ δωματίου γε νῷν φέρε / κνέφαλλον ἅμα καὶ προσκεφάλαιον τῶν λινῶν. 107 ἐξ ἄστεως νῦν εἰς ἀγρὸν χωρῶμεν. 157 τὴν μάλθαν ἐκ τῶν γραμματείων ἥσθιον. 387 (vs. 8) καὶ μὴ περιμένειν ἐξ ἀγορᾶς ἰχθύδια. 637 ἐβάδιζέ μοι τὸ μειράκιον ἐξ ἀποτρόχων.

h) Here the object of ἐκ is a substantive of concrete meaning, designating a thing or place (but for geographical proper names see above in d), and the prepositional phrase stands in an attributive or predicative relation to some other substantive, showing its origin. Ach. 1103 ἔνεγκε δεῦρο τὼ πτερὼ τὼ 'κ τοῦ κράνους. Eq. 181 ὁτιὴ πονηρὸς κἀξ ἀγορᾶς εἶ καὶ θρασύς. Nub. 46 f. ἔπειτ' ἔγημα Μεγακλέους τοῦ Μεγακλέους / ἀδελφιδῆν ἄγροικος ὢν ἐξ ἄστεως. ἐξ ἄστεως belongs with ἀδελφιδῆν. 1065 Ὑπέρβολος δ' οὐκ τῶν λύχνων, that is *from the part of the city where lamps are sold.* Vesp. 266 οὐκ τῆς οἰκίας τῆσδε συνδικαστής. ὁ ἐν τῇ οἰκίᾳ τῇδε might appear more natural, but the poet is thinking more of Philocleon's *origin* than of where he actually is. 526 ff. νῦν δὴ τὸν ἐκ θημετέρου / γυμνασίου δεῖ τι λέγειν / καινόν. Pax 1185 f. ταῦτα δ' ἡμᾶς τοὺς ἀγροίκους δρῶσι, τοὺς δ' ἐξ ἄστεως / ἧττον. Av. 13 ἦ δεινὰ νὼ δέδρακεν οὐκ τῶν ὀρνέων. See the remark on Vesp. 266 above. τὰ ὄρνεα was the bird-market. Eccl. 432 f. οἱ δ' ἐκ τῶν ἀγρῶν / ἀνεβορβόρυξαν. Plut. 535 σὺ γὰρ ἂν πορίσαι τί δύναι' ἀγαθὸν πλὴν φῴδων ἐκ βαλανείου; The reference is to blisters caused by the sudden transition from the cold winter air to the heat of the public baths where the poor were accustomed to go for warmth. Fr. 216 (vs. 3) Χῖον ἐκ Λακαινᾶν, *Chian wine from Laconian cups.*

i) In seven passages the object of ἐκ is the word τραγῳδίας or the name of some particular tragedy, and the phrase shows the source from which some idea or some quotation is taken. Ach. 412 f. ἀτὰρ τί τὰ ῥάκι' ἐκ τραγῳδίας ἔχεις, / ἐσθῆτ' ἐλεινήν; Euripides is represented as wearing beggars' rags in accordance with his habit of introducing tragic heroes so disguised. Vesp. 579 f. οὐκ ἀποφεύγει πρὶν ἂν ἡμῖν / ἐκ τῆς Νιόβης εἴπῃ ῥῆσιν. Pax 1012 f. εἶτα μονῳδεῖν ἐκ Μηδείας, / ' ὀλόμαν ὀλόμαν etc.' Thes. 134 f. κατ' Αἰσχύλον / ἐκ τῆς Λυκουργείας ἐρέσθαι βούλομαι. 769 f. οἶδ' ἐγὼ καὶ δὴ πόρον / ἐκ τοῦ Παλαμήδους. Ran. 1124 πρῶτον δέ μοι τὸν ἐξ Ὀρεστείας (sc. πρόλογον) λέγε. Plut. 423 ἴσως Ἐρινύς ἐστιν ἐκ τραγῳδίας.

j) In three passages the object of ἐκ is a word designating a marriage or religious festival, mentioned in connection with the meat that formed a part of the feast. Ach. 146 *ἦρα φαγεῖν ἀλλᾶντας ἐξ Ἀπατουρίων.* 1049 f. *ἔπεμψέ τίς σοι νυμφίος ταυτὶ κρέα / ἐκ τῶν γάμων.* Thes. 558 *τὰ κρέ' ἐξ Ἀπατουρίων ταῖς μαστροποῖς διδοῦσαι.*

k) The Acharnians shows a peculiar use of ἐκ in two passages where the image of the Gorgon on Lamachus' shield is represented as starting up. 574 *τίς Γοργόν' ἐξήγειρεν ἐκ τοῦ σάγματος;* 1181 *καὶ Γοργόν' ἐξήγειρεν ἐκ τῆς ἀσπίδος.*

l) In two passages the object of the preposition designates the juice in which some article of food is prepared or *from* which it is taken. Eq. 1178 *ἡ δ' Ὀβριμοπάτρα γ' ἐφθὸν ἐκ ζωμοῦ κρέας* (sc. *σοὔδωκεν*). Vesp. 1367 *ὡς ἡδέως φάγοις ἂν ἐξ ὄξους δίκην.* The last word comes of course as a surprise.

m) In two passages the prepositional phrase is used of the starting-point from which a complete narrative is to be recited. This type forms a convenient bridge to the temporal expressions in the next sub-section. Ran. 1137 *αὖθις ἐξ ἀρχῆς λέγε.* That is *recite* your prologue *again from the beginning.* Plut. 649 f. *ἄκουε τοίνυν, ὡς ἐγὼ τὰ πράγματα / ἐκ τῶν ποδῶν ἐς τὴν κεφαλήν σοι πάντ' ἐρῶ.*

n) In the following passages the object of ἐκ designates the time at which an action begins and *from which* it continues. Of the twenty-three examples presented fifteen contain *οὗ, ὅτου,* or a synonymous pronoun (*ἐξ οὗ* 6, *ἐξ ὅτου* 4, *ἐξ ὅτουπερ* or *ἐξ ὅτου περ* 3, *ἐξ οὕπερ* 2). Ach. 17 f. *ἀλλ' οὐδεπώποτ' ἐξ ὅτου 'γὼ ῥύπτομαι / οὕτως ἐδήχθην ὑπὸ κονίας τὰς ὀφρῦς.* 596 f. *ἀλλ' ἐξ ὅτου περ ὁ πόλεμος, στρατωνίδης, / σὺ δ' ἐξ ὅτου περ ὁ πόλεμος, μισθαρχίδης.* 628 *ἐξ οὗ γε χοροῖσιν ἐφέστηκεν τρυγικοῖς ὁ διδάσκαλος ἡμῶν.* Eq. 4 f. *ἐξ οὗ γὰρ εἰσήρρησεν ἐς τὴν οἰκίαν / πληγὰς ἀεὶ προστρίβεται τοῖς οἰκέταις.* 411 f. *ἔγωγε νὴ τοὺς κονδύλους οὓς πολλὰ δὴ 'πὶ πολλοῖς / ἠνεσχόμην ἐκ παιδίων, from childhood.* The similar expression *ἐκ παίδων* with the plural form occurs in Demosthenes XXI. 154. 644 *ἐξ οὗ γὰρ ἡμῖν ὁ πόλεμος κατερράγη.* Nub. 528-533 *ἐξ ὅτου γὰρ ἐνθάδ' ὑπ' ἀνδρῶν, οἷς ἡδὺ καὶ λέγειν, / ὁ σώφρων τε χὠ καταπύγων ἄριστ' ἠκουσάτην, / . . . / . . . / . . . / ἐκ τούτου μοι πιστὰ παρ' ὑμῖν γνώμης ἔσθ' ὅρκια.* 1351 *ἀλλ' ἐξ ὅτου τὸ πρῶτον ἤρξαθ' ἡ μάχη γενέσθαι.* Vesp. 887 f. *εὖνοι γάρ ἐσμεν ἐξ οὗ / τὸν δῆμον ἡσθόμεσθά σου / φιλοῦντος ὡς οὐδεὶς ἀνὴρ / τῶν γε νεωτέρων.* Pax 781

σοὶ γὰρ τάδ' ἐξ ἀρχῆς μέλει. This is the only certain example of this use of ἐξ ἀρχῆς in Aristophanes. See Ran. 590 ff. below, and also sub-sections m) and o). Av. 322 ὦ μέγιστον ἐξαμαρτὼν ἐξ ὅτου 'τράφην ἐγώ. 1514 f. Πρ. ἀπόλωλεν ὁ Ζεύς. Πι. πηνίκ' ἄττ' ἀπώλετο. / Πρ. ἐξ οὗπερ ὑμεῖς ᾠκίσατε τὸν ἀέρα. Lys. 108 ἐξ οὗ γὰρ ἡμᾶς προὔδοσαν Μιλήσιοι. 758 f. ἀλλ' οὐ δύναμαι 'γωγ' οὐδὲ κοιμᾶσθ' ἐν πόλει, / ἐξ οὗ τὸν ὄφιν εἶδον τὸν οἰκουρόν ποτε. 865 f. ὡς οὐδεμίαν ἔχω γε τῷ βίῳ χάριν, / ἐξ οὗπερ αὕτη 'ξῆλθεν ἐκ τῆς οἰκίας. Thes. 2 ἀπολεῖ μ' ἀλοῶν ἄνθρωπος ἐξ ἑωθινοῦ. 746 f. Μν. πόσ' ἔτη δὲ γέγονε; τρεῖς Χοᾶς ἢ τέτταρας; / Γυ.^{a} σχεδὸν τοσοῦτον χὥσον ἐκ Διονυσίων. The age of the wine-bottle, which the woman pretends is her child, is about four Pitcher-feasts (in place of years, for comic effect) increased by the time that has elapsed since the last Dionysiac festival. 950 f. πολλάκις αὐτοῖν ἐκ τῶν ὡρῶν / ἐς τὰς ὥρας ξυνεπευχόμενος. Ran. 590 ff. νῦν σὸν ἔργον ἔστ', ἐπειδὴ τὴν στολὴν εἴληφας ἥνπερ / εἶχες ἐξ ἀρχῆς πάλιν, / ἀνανεάζειν . . . ἐξ ἀρχῆς may be taken with εἴληφας or with εἶχες, or, if we remove the comma after πάλιν and punctuate after εἶχες, with ἀνανεάζειν. If we take ἐξ ἀρχῆς with εἴληφας or with ἀνανεάζειν, the meaning is *anew* (as in sub-section o), but I prefer to take it with εἶχες in the sense *from the first*. πάλιν, as the Oxford text is punctuated, belongs with εἴληφας. Eccl. 84 f. ἡκκλησία δ', εἰς ἣν παρεσκευάσμεθα / ἡμεῖς βαδίζειν, ἐξ ἕω γενήσεται. Plut. 84 f. ἐκ Πατροκλέους ἔρχομαι, / ὃς οὐκ ἐλούσατ' ἐξ ὅτουπερ ἐγένετο.

o) In the following passages ἐξ ἀρχῆς is used in the sense *anew*. In each example except the last ἐξ ἀρχῆς is accompanied by πάλιν. Pax 996 f. μεῖξον δ' ἡμᾶς τοὺς Ἕλληνας πάλιν ἐξ ἀρχῆς / φιλίας χυλῷ. 1326 f. καὶ τἀγαθὰ πάνθ' ὅσ' ἀπωλέσαμεν / συλλέξασθαι πάλιν ἐξ ἀρχῆς. Plut. 221 οὐκ ἦν γε πλουτήσωσιν ἐξ ἀρχῆς πάλιν. 866 εἰ πάλιν ἀναβλέψειεν ἐξ ἀρχῆς. 1113 f. ἀφ' οὗ γὰρ ἤρξατ' ἐξ ἀρχῆς βλέπειν / ὁ Πλοῦτος.

p) In three passages ἐκ is used in the sense *after*. Ach. 277 f. ἐὰν μεθ' ἡμῶν ξυμπίῃς, ἐκ κραιπάλης / ἕωθεν εἰρήνης ῥοφήσει τρύβλιον. 1164 f. ἠπιαλῶν γὰρ οἴκαδ' ἐξ / ἱππασίας βαδίζων. Here we are not obliged to see a temporal idea. The meaning may be either *going home after horseback-riding* or *going home from horseback-riding*. Vesp. 1255 κἄπειτ' ἀποτίνειν ἀργύριον ἐκ κραιπάλης, *when one's headache is over* (Starkie).

q) In the following passages the object of ἐκ designates the cause (usually a fact or occurrence, sometimes a person) from

which some result follows. Ach. 50 f. *ἐκ τούτου δ' ἐγὼ / ἀθάνατός εἰμι.* *ἐκ τούτου* refers to the fact of his descent from Demeter (47 ff.), the cause of his immortality. 528 f. *κἀντεῦθεν ἀρχὴ τοῦ πολέμου κατερράγη / Ἕλλησι πᾶσιν ἐκ τριῶν λαικαστριῶν.* Eq. 702 *ἀπολῶ σε νὴ τὴν προεδρίαν τὴν ἐκ Πύλου.* Cleon had been granted the honor of *προεδρία* in return for his success at Pylos. Vesp. 9 *οὔκ, ἀλλ' ὕπνος μ' ἔχει τις ἐκ Σαβαζίου.* The name of the Thracian counterpart of Dionysus is used by metonymy for *οἴνου.* 346 *ἀλλ' ἐκ τούτων ὥρα τινά σοι ζητεῖν καινὴν ἐπίνοιαν.* *ἐκ τούτων* refers vaguely to what has been said, like Latin *quae cum ita sint.* Av. 184 *ἐκ τοῦ πόλου τούτου κεκλήσεται πόλις.* Lys. 653 f. *τὸν ἔρανον τὸν λεγόμενον παππῷον ἐκ τῶν Μηδικῶν / εἶτ' ἀναλώσαντες.* The reference is to the contributions made by the allies in the Delian Confederation which was formed as a consequence of the Persian Wars. Brunck's *symbolam, quae dicitur, collatam ex Medorum spoliis* is probably a mistranslation. Here would belong Thes. 87 if we translate *haec quum ita sint compurata* with Blaydes, but the sense is probably *out of these difficulties.* See p. 157. 787 *κἀξ ἡμῶν ἐστιν ἅπαντα.* Ran. 759 ff. *Αι.ᵃ πρᾶγμα πρᾶγμα μέγα κεκίνηται μέγα / ἐν τοῖς νεκροῖσι καὶ στάσις πολλὴ πάνυ. / Ξα. ἐκ τοῦ;* 1083 f. *κἄτ' ἐκ τούτων ἡ πόλις ἡμῶν / ὑπογραμματέων ἀνεμεστώθη /* etc. *ἐκ τούτων* refers to the character of Euripidean tragedy as described in 1078 ff. Plut. 212 *ἔχω τιν' ἀγαθὴν ἐλπίδ' ἐξ ὧν εἶπέ μοι.* Fr. 84 *ναῦς ὅταν ἐκ πιτύλων ῥοθιάζῃ σώφρονι κόσμῳ.*

r) Here the predominant force of the prepositional phrase is instrumental. Eq. 670 *οἱ δ' ἐξ ἑνὸς στόματος ἅπαντες ἀνέκραγον.* Nub. 86 *ἀλλ' εἴπερ ἐκ τῆς καρδίας μ' ὄντως φιλεῖς.* 942 ff. *κἄτ' ἐκ τούτων ὧν ἂν λέξῃ / ῥηματίοισιν καινοῖς αὐτὸν / καὶ διανοίαις κατατοξεύσω.* 985 f. *ἀλλ' οὖν ταῦτ' ἐστὶν ἐκεῖνα, / ἐξ ὧν ἄνδρας Μαραθωνομάχας ἡμὴ παίδευσις ἔθρεψεν.* 1442 *πῶς δή; δίδαξον γὰρ τί μ' ἐκ τούτων ἐπωφελήσεις.* Lys. 571 ff. *Πρ. ἐξ ἐρίων δὴ καὶ κλωστήρων καὶ ἀτράκτων πράγματα δεινὰ / παύσειν οἴεσθ' ὦ ἀνόητοι; Λυ. κἂν ὑμῖν γ' εἴ τις ἐνῇ νοῦς, / ἐκ τῶν ἐρίων τῶν ἡμετέρων ἐπολιτεύεσθ' ἂν ἅπαντα.* 1005 f. *πρίν γ' ἅπαντες ἐξ ἑνὸς λόγω / σπονδὰς ποιησώμεσθα ποττὰν Ἑλλάδα.* The dialect is Laconian. Thes. 144 f. *ἐκ τοῦ μέλους / ζητῶ σε.* *μέλους* here = *μελοποιΐας.* 626 f. *ἐγὼ γὰρ βασανιῶ ταύτην καλῶς / ἐκ τῶν ἱερῶν τῶν πέρυσι.* That is *by questioning her about last year's festival.* 910 *ἐγὼ δὲ Μενελάῳ σ' ὅσα γ' ἐκ τῶν ἰφύων.* There is no reason why vegetables should be associated with Menelaus, but Euripides is

represented as carrying them because his mother was a green-grocery woman. Codex Ravennas reads *ἀφύων*, which is both obscure and unmetrical. Ran. 736 f. *ἐξ ἀξίου γοῦν τοῦ ξύλου, / ἤν τι καὶ πάσχητε, πάσχειν τοῖς σοφοῖς δοκήσετε.* The expression *ἐξ ἀξίου ξύλου πάσχειν* is proverbial for an honorable form of execution (by hanging, *ξύλου* referring to the gibbet). 959 *οἰκεῖα πράγματ' εἰσάγων, οἷς χρώμεθ', οἷς ξύνεσμεν, / ἐξ ὧν γ' ἂν ἐξηλεγχόμην.* 1141 f. *ὡς ὁ πατὴρ ἀπώλετο / αὐτοῦ βιαίως ἐκ γυναικείας χερός.* This passage is highly poetic. Eccl. 590 f. *κοινωνεῖν γὰρ πάντας φήσω χρῆναι πάντων μετέχοντας / κἀκ ταὐτοῦ ζῆν.* Plut. 760 f. *ἀλλ' εἶ' ἁπαξάπαντες ἐξ ἑνὸς λόγου / ὀρχεῖσθε καὶ σκιρτᾶτε καὶ χορεύετε.*

s) Closely related to the instrumental construction is that in which the prepositional phrase denotes manner. The expressions are of somewhat varied character, but most of them are conventionalized phrases such as *ἐκ τοῦ δικαίου, ἐξ ἴσου,* or *ἐκ κοινοῦ.* Eq. 848 f. *οὐ γάρ σ' ἐχρῆν, εἴπερ φιλεῖς τὸν δῆμον, ἐκ προνοίας / ταύτας* (sc. *τὰς ἀσπίδας*) *ἐᾶν αὐτοῖσι τοῖς πόρπαξιν ἀνατεθῆναι.* 1159 f. *ἄφες ἀπὸ βαλβίδων ἐμέ τε καὶ τουτονί, / ἵνα σ' εὖ ποιῶμεν ἐξ ἴσου.* Nub. 1115 f. *τοὺς κριτὰς ἃ κερδανοῦσιν, ἤν τι τόνδε τὸν χορὸν / ὠφελῶσ' ἐκ τῶν δικαίων, βουλόμεσθ' ἡμεῖς φράσαι.* Aristophanes has no other example of the plural in an expression of exactly this type, but compare the temporal expression *ἐκ παιδίων* in Eq. 412 (sub-section n). Av. 1433 ff. *ἀλλ' ἔστιν ἕτερα νὴ Δί' ἔργα σώφρονα, / ἀφ' ὧν διαζῆν ἄνδρα χρῆν τοσουτονὶ / ἐκ τοῦ δικαίου μᾶλλον ἢ δικορραφεῖν.* Thes. 93 *τὸ πρᾶγμα κομψὸν καὶ σφόδρ' ἐκ τοῦ σοῦ τρόπου.* 736 *κἀκ παντὸς ὑμεῖς μηχανώμεναι πιεῖν.* Ran. 867 *οὐκ ἐξ ἴσου γάρ ἐστιν ἀγὼν νῷν.* Eccl. 610 *νῦν δ' ἔσται γὰρ βίος ἐκ κοινοῦ.* 612 f. *ἔξει τούτων ἀφελὼν δοῦναι, τῶν ἐκ κοινοῦ δὲ μεθέξει / ξυγκαταβαρθών* (sc. *τῇ μείρακι*). *τούτων* refers to the property which, according to Blepyrus' assumption, some person may fail to deposit in the common store. *τῶν ἐκ κοινοῦ* cannot refer to the community of women, which is first brought into the discussion by Praxagora in 614; it probably refers to the pleasures of love enjoyed in common by the man and woman. Plut. 755 *οὐκ ἐκ δικαίου τὸν βίον κεκτημένοι.* Fr. 187 *πάσαις γυναιξὶν ἐξ ἑνός γέ του τρόπου / ὥσπερ παροψὶς μοιχὸς ἐσκευασμένος.*

t) In the following passages the object of *ἐκ* designates the material *from which* something is made. In every instance except perhaps in Nub. 454 ff. and Eccl. 1056 f. the prepositional phrase

is construed with a verb, and nowhere except in Eq. 1310 is the object a word which *specifically* designates material. Compare the adnominal genitive of material in Chapter VII. B above. Eq. 372 *περικόμματ' ἔκ σου σκευάσω.* 1166 f. *ἰδοὺ φέρω σοι τήνδε μαζίσκην ἐγὼ / ἐκ τῶν ὀλῶν τῶν ἐκ Πύλου μεμαγμένην.* 1310 *εἴπερ ἐκ πεύκης γε κἀγὼ καὶ ξύλων ἐπηγνύμην.* Nub. 454 ff. *κεἰ βούλονται / νὴ τὴν Δήμητρ' ἔκ μου χορδὴν / τοῖς φροντισταῖς παραθέντων.* 881 *κἀκ τῶν σιδίων βατράχους ἐποίει πῶς δοκεῖς.* Vesp. 1066 f. *ἀλλὰ κἀκ τῶν λειψάνων / δεῖ τῶνδε ῥώμην νεανικὴν σχεῖν.* Van Leeuwen reads *τῶνδ' ἔχειν γνώμην νεᾶνιν,* taking *γνώμην* from V, *ἔχειν* from both R and V; but the reading of the Oxford text appears quite satisfactory. Pax 4 *δὸς μᾶζαν ἑτέραν, ἐξ ὀνίδων πεπλασμένην.* Lys. 585 f. *κἄπειτα ποιῆσαι / τολύπην μεγάλην κᾆτ' ἐκ ταύτης τῷ δήμῳ χλαῖναν ὑφῆναι.* Ran. 1281 f. *μὴ πρίν γ' ⟨ἂν⟩ ἀκούσῃς χἀτέραν στάσιν μελῶν / ἐκ τῶν κιθαρῳδικῶν νόμων εἰργασμένην.* Eccl. 1056 f. *ἔμπουσά τις / ἐξ αἵματος φλύκταιναν ἠμφιεσμένη.* Fr. 54 *ἐκ δὲ τῆς ἐμῆς χλανίδος τρεῖς ἁπλῃγίδας ποιῶν.*

u) In several passages the object of *ἐκ* designates the whole from which a certain part is taken. Eq. 561 f. *ὦ Γεραίστιε παῖ Κρόνου, / Φορμίονί τε φίλτατ' ἐκ / τῶν ἄλλων τε θεῶν Ἀθη- / ναίοις πρὸς τὸ παρεστός.* Compare the peculiar superlative constructions in Chapter VI. B 3 b) above. Nub. 1089 ff. Αδ. *συνηγοροῦσιν ἐκ τίνων;* / Δι. *ἐξ εὐρυπρώκτων.* Αδ. *πείθομαι.* / *τί δαί; τραγῳδοῦσ' ἐκ τίνων;* / Δι. *ἐξ εὐρυπρώκτων.* Αδ. *εὖ λέγεις.* / *δημηγοροῦσι δ' ἐκ τίνων;* / Δι. *ἐξ εὐρυπρώκτων. From what class do advocates come?* etc. Av. 15 f. *ὃς τώδ' ἔφασκε νῷν φράσειν τὸν Τηρέα / τὸν ἔποφ' ὃς ὄρνις ἐγένετ' ἐκ τῶν ὀρνέων.* The passage is difficult and the interpretations are many. According to Kennedy (quoted by Merry) the meaning is *who became a (real) bird from the bird-folk,* the bird-folk being the Thracians, of whom Tereus was one and whose speech sounded to the Athenians like the twittering of birds. Rogers suggests that the actor, speaking in his own character (not in the character of Euelpides, whom he impersonates), refers to the man playing the part of the Hoopoe as having become a bird by means of feathers *from the bird-market.* Both interpretations appear quite unsatisfactory to me. Of the various translations proposed the best is probably that of Brunck, *inter omnes aves,* which is followed by Van Daele *parmi les oiseaux.* The prepositional phrase would then be taken with *φράσειν . . . τὸν ἔποπα* and would correspond to the

partitive use of the genitive. Eccl. 684 ff. *καὶ κηρύξει τοὺς ἐκ τοῦ βῆτ' ἐπὶ τὴν στοιὰν ἀκολουθεῖν / τὴν βασίλειον δειπνήσοντας· τὸ δὲ θῆτ' ἐς τὴν παρὰ ταύτην, / τοὺς δ' ἐκ τοῦ κάππ' ἐς τὴν στοιὰν χωρεῖν τὴν ἀλφιτόπωλιν. οἱ ἐκ τοῦ βῆτα* are those who hold tickets marked B, consequently *those of the* B-*group; τοὺς ἐκ τοῦ κάππα* similarly; the substitution of *τὸ δὲ θῆτα* for *τοὺς ἐκ τοῦ θῆτα* is striking.

v) In the following passages the preposition is used to express certain local relations in which the idea of motion is either entirely lost or is visible only as a factor in the historical development of the construction. The individual examples differ considerably in character. Ach. 1136 *τὰ στρώματ' ὦ παῖ δῆσον ἐκ τῆς ἀσπίδος.* 1138 *τὸ δεῖπνον ὦ παῖ δῆσον ἐκ τῆς κιστίδος.* A literal following out of this command exactly as it is worded is not meant; the verse is merely an imitation of 1136. Eq. 638 f. *ταῦτα φροντίζοντί μοι / ἐκ δεξιᾶς ἀπέπαρδε καταπύγων ἀνήρ.* Nub. 538 f. *οὐδὲν ἦλθε ῥαψαμένη σκυτίον καθειμένον / ἐρυθρὸν ἐξ ἄκρου, at the end.* Vesp. 225 *ἔχουσι γὰρ καὶ κέντρον ἐκ τῆς ὀσφύος.* Eccl. 482 *μή πού τις ἐκ τοὔπισθεν ὢν τὸ σχῆμα καταφυλάξῃ.* 487 f. *περισκοπουμένη τἀνθένδε καὶ τἀκεῖσε καὶ τἀκ / δεξιᾶς.* Fr. 665 *νεῖν ἐξ ὑπτίας, to swim on one's back.*

w) In two passages *ἐκ* with an object designating a part of the body is used with the verb *κρεμάννυμι* in a construction corresponding closely to that without *ἐκ* as shown above in Chapter VIII. A 2. Ach. 944 f. *εἰ- / περ ἐκ ποδῶν κατωκάρα κρέμαιτο.* Eq. 1363 *ἐκ τοῦ λάρυγγος ἐκκρεμάσας Ὑπέρβολον.*

x) In the following passages *ἐκ* is used in constructions involving the change from one state to another or the substitution of one thing for another. The object of the preposition designates the former condition of the subject. Eq. 703 f. *οἷον ὄψομαί σ' ἐγὼ / ἐκ τῆς προεδρίας ἔσχατον θεώμενον, instead of having the first seat I expect to see you watching from the last seat.* 1321 *τὸν Δῆμον ἀφεψήσας ὑμῖν καλὸν ἐξ αἰσχροῦ πεποίηκα.* Pax 697 *ἐκ τοῦ Σοφοκλέους γίγνεται Σιμωνίδης.* Av. 627 *ὦ φίλτατ' ἐμοὶ πολὺ πρεσβυτῶν ἐξ ἐχθίστου μεταπίπτων.* 799 f. *ᾑρέθη φύλαρχος, εἶθ' ἵππαρχος, εἶτ' ἐξ οὐδενὸς / μεγάλα πράττει κἀστὶ νυνὶ ξουθὸς ἱππαλεκτρυών.* Ran. 1011 *ἀλλ' ἐκ χρηστῶν καὶ γενναίων μοχθηροτάτους ἀπέδειξας.* 1298 f. *ἀλλ' οὖν ἐγὼ μὲν ἐς τὸ καλὸν ἐκ τοῦ καλοῦ / ἤνεγκον αὐτά* (sc. *τὰ μέλη*, choral poetry, which Aeschylus found already in a state of high artistic development and which

he improved still further). Fr. 548 *ἀλαβαστροθήκας τρεῖς ἔχουσαν ἐκ μιᾶς*. Here *ἐκ* almost certainly means *instead of*.

5. Ἐπί. In sub-sections a) to f) the constructions are mostly local; in g) and h) temporal; in i) to m) they involve manner, reference, and other relations. For attributive phrases with *ἐπί* see b), d), g), and k).

a) In the following passages *ἐπί* is used concretely in the sense *upon*, and the phrase designates the object upon which some person or thing is located or moves or performs any action whatever. Ach. 70 *ἐφ' ἁρμαμαξῶν μαλθακῶς κατακείμενοι*. 82 *κἄχεζεν ὀκτὼ μῆνας ἐπὶ χρυσῶν ὀρῶν*. Eq. 754 *ὅταν δ' ἐπὶ ταυτησὶ καθῆται τῆς πέτρας*. 771 *ἐπὶ ταυτησὶ* (sc. *τῆς τραπέζης*) *κατακνησθείην*. 956 *λάρος κεχηνὼς ἐπὶ πέτρας δημηγορῶν*. 968 f. *ἐφ' ἅρματος / χρυσοῦ διώξει Σμικύθην καὶ κύριον*. Nub. 1176 *ἐπὶ τοῦ προσώπου τ' ἐστὶν Ἀττικὸν βλέπος*. 1430 f. *τί . . . / οὐκ . . . ἐπὶ ξύλου καθεύδεις*; Vesp. 90 *ἢν μὴ 'πὶ τοῦ πρώτου καθίζηται ξύλου*. 332 f. *ἢ δῆτα λίθον με ποίησον ἐφ' οὗ / τὰς χοιρίνας ἀριθμοῦσι*. 808 *παρά σοι κρεμήσετ' ἐγγὺς ἐπὶ τοῦ παττάλου*. Pax 80 f. *ὁ δεσπότης γάρ μου μετέωρος αἴρεται / ἱππηδὸν ἐς τὸν ἀέρ' ἐπὶ τοῦ κανθάρου*. 452 *ἐπὶ τοῦ τροχοῦ γ' ἔλκοιτο μαστιγούμενος*. 699 *κέρδους ἕκατι κἂν ἐπὶ ῥιπὸς πλέοι*. 896 *ἐπὶ γῆς παλαίειν*. 938 *ἐγὼ δὲποριῶ βωμὸν ἐφ' ὅτου θύσομεν*. Av. 39 ff. *οἱ μὲν γὰρ οὖν τέττιγες ἕνα μῆν' ἢ δύο / ἐπὶ τῶν κραδῶν ᾄδουσ', Ἀθηναῖοι δ' ἀεὶ / ἐπὶ τῶν δικῶν ᾄδουσι πάντα τὸν βίον*. The second prepositional phrase is an imitation of the first, but the logical relation is not really local in the second. See i) below. 292 f. *ὥσπερ οἱ Κᾶρες μὲν οὖν / ἐπὶ λόφων οἰκοῦσιν ὤγάθ' ἀσφαλείας οὕνεκα*. The Hoopoe takes *λόφων* in the sense *hills* instead of crests. 486 f. *διὰ ταῦτ' ἄρ' ἔχων καὶ νῦν ὥσπερ βασιλεὺς ὁ μέγας διαβάσκει / ἐπὶ τῆς κεφαλῆς τὴν κυρβασίαν*. 510 *ἐπὶ τῶν σκήπτρων ἑκάθητ' ὄρνις*. 515 *αἰετὸν ὄρνιν ἕστηκεν ἔχων ἐπὶ τῆς κεφαλῆς*. 742 *ἰζόμενος μελίας ἐπὶ φυλλοκόμου*. 836 *οἰκεῖν ἐπὶ πετρῶν*. Lys. 60 *ἐπὶ τῶν κελήτων διαβεβήκασ' ὄρθριαι*. 231 *οὐ στήσομαι λέαιν' ἐπὶ τυροκνήστιδος*. 232 is an exact repetition. 395 f. *ἡ δ' ὑποπεπωκυῖ' ἡ γυνὴ 'πὶ τοῦ τέγους / 'κόπτεσθ' Ἄδωνιν ' φησίν*. 561 *ἄνδρα κομήτην φυλαρχοῦντ' εἶδον ἐφ' ἵππου*. 574 ff. *πρῶτον μὲν ἐχρῆν, ὥσπερ πόκου ἐν βαλανείῳ / ἐκπλύναντας τὴν οἰσπώτην, ἐκ τῆς πόλεως ἐπὶ κλίνης / ἐκραβδίζειν τοὺς μοχθηρούς*. 678 f. *τὰς δ' Ἀμαζόνας σκόπει, / ἃς Μίκων ἔγραψ' ἐφ' ἵππων μαχομένας τοῖς ἀνδράσιν*. 723 f. *τὴν δ' ἐπὶ στρούθου † μίαν † / ἤδη πέτεσθαι διανοουμένην κάτω*. There seems no serious objection to *μίαν*,

and if any corruption exists at all the prepositional phrase is most probably not affected by it. 732 *διαπετάσασ'* (sc. *τὰ ἕρια*) *ἐπὶ τῆς κλίνης μόνον.* 845 f. *οἷος ὁ σπασμός μ' ἔχει / χὠ τέτανος ὥσπερ ἐπὶ τροχοῦ στρεβλούμενον.* 923 *αἰσχρὸν γὰρ ἐπὶ τόνου γε* (sc. *συγκατακλίνεσθαι*). Thes. 693 ff. *ἀλλ' ἐνθάδ' ἐπὶ τῶν μηρίων / πληγὲν μαχαίρᾳ τῇδε φοινίας φλέβας / καθαιματώσει βωμόν. over the sacrificial meats,* Rogers. The scholiast comments *ἀπὸ τοῦ τὰ μηρία ἐπάνω ἀποκεῖσθαι.* Ran. 52 f. *καὶ δῆτ' ἐπὶ τῆς νεὼς ἀναγιγνώσκοντί μοι / τὴν Ἀνδρομέδαν . . .* 928 f. *ἐπ' ἀσπίδων ἐπόντας / γρυπαιέτους χαλκηλάτους* (sc. *εἶπεν*). 1403 *'ἐφ' ἅρματος γὰρ ἅρμα καὶ νεκρῷ νεκρός.'* Blaydes proposed *νεκροῦ* for *νεκρῷ*. Eccl. 909 *κἀπὶ τῆς κλίνης ὄφιν εὕροις.* Plut. 382 *ὁρῶ τιν' ἐπὶ τοῦ βήματος καθεδούμενον.* 875 f. *ἐπὶ τοῦ τροχοῦ γὰρ δεῖ σ' ἐκεῖ στρεβλούμενον / εἰπεῖν ἃ πεπανούργηκας.* 996 *καὶ τἄλλα τἀπὶ τοῦ πίνακος τραγήματα / ἐπόντα.* 1013 f. *μυστηρίοις δὲ τοῖς μεγάλοις ὀχουμένην / ἐπὶ τῆς ἁμάξης ὅτι προσέβλεψέν μέ τις.* Fr. 11 *καὶ δι' ὀπῆς κἀπὶ τέγους.* No verb is present but the construction is probably similar to that in the other passages in this sub-section. 68 *ἀνέχασκον εἷς ἕκαστος ἐμφερέστατα / ὀπτωμέναις κόγχαισιν ἐπὶ τῶν ἀνθράκων.* 133 *ἐπὶ τοῦ περιδρόμου στᾶσα τῆς συνοικίας.* 135 *ἐγὼ δ' ἀπολογίζειν τε κᾆτ' ἐπ' ἀνθράκων.* 281 *ἀλλ' ὥσπερ λύχνος / ὁμοιότατα καθηῦδ' ἐπὶ τοῦ λυχνειδίου.* 474 *ὡσπερεὶ Καλλιππίδης / ἐπὶ τοῦ κορήματος καθέζομαι χαμαί.*

b) The following passages differ from those in a) only in the fact that the phrase stands in an attributive relation to some substantive and not in an adverbial construction. Nub. 218 *οὐπὶ τῆς κρεμάθρας ἀνήρ.* 1502 *οὐπὶ τοῦ τέγους.* In Vesp. 68 the same phrase occurs. Lys 389 *ὅ τ' Ἀδωνιασμὸς οὗτος οὐπὶ τῶν τεγῶν.*

c) The following passages contain a local relation slightly different from that in the preceding sub-sections, since the object of the preposition designates the part of the body on which the person sits or on which he carries something. Ach. 638 *ἐπ' ἄκρων τῶν πυγιδίων ἐκάθησθε.* Eccl. 222 *ἐπὶ τῆς κεφαλῆς φέρουσιν ὥσπερ καὶ πρὸ τοῦ.*—Plut. 1198 *ἐπὶ τῆς κεφαλῆς φέρε* (sc. *τὰς χύτρας*). Fr. 544 † *τίς δ' εἷς ἐγγύτατα ὁ λοιπὸς τὰς ὀσφύας* † / *ἐπὶ τῶν κοχωνῶν ἀργοναύτης οὗτοσί*; The first verse is almost hopelessly corrupt, but the sense of *ἐπὶ τῶν κοχωνῶν* is quite clear. The Scholiast on Hippocr. ad Epidem., who quotes the passage, defines *κοχῶναι* as *σάρκες . . . περιφερεῖς, ἐφ' αἷς καθήμεθα.*

d) In the following passages *ἐπί* is used with the geographical noun Θρᾴκης in the sense *in Thrace*. The phrase is attributive in Vesp. 288 f., Pax 283 and Av. 1369. Ach. 602 *τοὺς μὲν ἐπὶ Θρᾴκης μισθοφοροῦντας τρεῖς δραχμάς.* Vesp. 288 f. *τῶν προδόντων / τἀπὶ Θρᾴκης.* Pax 283 *ἐς τἀπὶ Θρᾴκης χωρία.* Av. 1369 *ἐς τἀπὶ Θρᾴκης ἀποπέτου κἀκεῖ μάχου.* Lys. 102 f. *ὁ γοῦν ἐμὸς ἀνὴρ πέντε μῆνας ὦ τάλαν / ἄπεστιν ἐπὶ Θρᾴκης.*

e) In Eccl. 496 f. the construction is peculiar and the text suspicious: *ἀλλ' εἶα δεῦρ' ἐπὶ σκιᾶς / ἐλθοῦσα πρὸς τὸ τειχίον.* Bachmann proposed *ὑπὸ σκιάς*, for which by way of improvement van Leeuwen suggested *ὑπὸ σκιάν.*

f) The following passages are metaphorical, but the metaphors involve a local relation similar to that in a). Eq. 1244 *λεπτή τις ἐλπίς ἐστ' ἐφ' ἧς ὀχούμεθα.* Compare Fr. 150 below. Lys. 31 *ἐπ' ὀλίγου γ' ὠχεῖτ' ἄρα.* Plut. 256 *ἀλλ' ἔστ' ἐπ' αὐτῆς τῆς ἀκμῆς.* Fr. 150 (vs. 1) *ὡς σφόδρ' ἐπὶ λεπτῶν ἐλπίδων ὠχεῖσθ' ἄρα.*

g) In the following passages *ἐπί* means *in the time of*. The object is personal. The attributive use of the prepositional phrase appears in Eccl. 943. Ach. 65 ff. *ἐπέμψαθ' ἡμᾶς ὡς βασιλέα τὸν μέγαν / μισθὸν φέροντας δύο δραχμὰς τῆς ἡμέρας / ἐπ' Εὐθυμένους ἄρχοντος.* Nub. 1028 ff. † *εὐδαίμονες δ' ἦσαν ἄρ' οἱ / ζῶντες τότ' ἐπὶ / τῶν προτέρων.*† The metre fails to correspond with that of 953 f., though the sense is clear. Hall and Geldart (mostly after the Aldine Edition) propose *εὐδαίμονες ἄρ' ἦσαν οἱ τότε ζῶντες ἡνίκ' ἦσθ', οἱ πρότεροι,* which makes the metre sound. Pax 592 ff. *πολλὰ γὰρ ἐπάσχομεν / πρίν ποτ' ἐπὶ σοῦ γλυκέα / κἀδάπανα καὶ φίλα.* Av. 540 ff. *ὡς ἐδάκρυσά γ' ἐμῶν / πατέρων κάκην, οἳ / τάσδε τὰς τιμὰς προγόνων παραδόντων / ἐπ' ἐμοῦ κατέλυσαν.* Eccl. 943 *οὐ γὰρ τἀπὶ Χαριξένης τάδ' ἐστίν.*

h) The following passages differ from those in the preceding sub-section only in the fact that the object designates not a person but a certain period of life or an era of time. Ach. 211 *οὐκ ἂν* (sc. *ἐξέφυγεν*) *ἐπ' ἐμῆς γε νεότητος.* Eq. 524 f. *τελευτῶν ἐπὶ γήρως, οὐ γὰρ ἐφ' ἥβης, / ἐξεβλήθη πρεσβύτης ὤν.* Vesp. 1166 f. *κακοδαίμων ἐγώ, / ὅστις ἐπὶ γήρως χίμετλον οὐδὲν λήψομαι.* 1198 f. *ποῖον ἂν λέξαι δοκεῖς / ἐπὶ νεότητος ἔργον ἀνδρικώτατον;* Eccl. 985 *ἐπὶ τῆς προτέρας ἀρχῆς γε ταῦτ' ἦν ὦ γλύκων.*

i) In the following passages the object of *ἐπί* designates a pursuit in which some person is engaged. The temporal notion is present

to a slight degree but is not nearly so strong as in g) and h). Vesp. 354 *ἐπὶ στρατιᾶς κλέψας ποτὲ τοὺς ὀβελίσκους.* 557 *ἐπὶ στρατιᾶς τοῖς ξυσσίτοις ἀγοράζων.* Lys. 99 f. *τοὺς πατέρας οὐ ποθεῖτε τοὺς τῶν παιδίων / ἐπὶ στρατιᾶς ἀπόντας*; Observe also the phrase in Av. 41, treated above in a) as a part of the passage 39 ff. *ἐπὶ τῶν δικῶν* stands in close contrast with *ἐπὶ τῶν κραδῶν* and so might be translated (*sitting*) *upon lawsuits.* The fact is probably that the poet is playing on the two uses of *ἐπί*—the local in imitation of *ἐπὶ τῶν κραδῶν* and the quasi-temporal use similar to *ἐπὶ στρατιᾶς.*

j) In Ran. 1304 f. *ἐπί* means *for, with reference to*: *καίτοι τί δεῖ / λύρας ἐπὶ τούτων*; *τῶν Εὐριπίδου μελῶν* is understood.

k) A similar relation exists in Plut. 100 *ἴστον γὰρ ἤδη τἀπ' ἐμοῦ, the facts concerning me.*

l) In the two following passages the prepositional phrase designates the formation in which persons or objects are arranged. Lys. 281 f. *οὕτως ἐπολιόρκησ' ἐγὼ τὸν ἄνδρ' ἐκεῖνον ὠμῶς / ἐφ' ἑπτακαίδεκ' ἀσπίδων πρὸς ταῖς πύλαις καθεύδων, seventeen men deep.* Eccl. 756 *τί δῆτ' ἐπὶ στοίχου 'στὶν οὗτος*; The subject is the possessions which A is arranging to carry away.

m) In Vesp. 1517 the prepositional phrase involves manner: *ἵν' ἐφ' ἡσυχίας ἡμῶν πρόσθεν βεμβικίζωσιν ἑαυτούς.*

6. Κατά. In sub-sections a) to f) the constructions are local, though the local relation has sometimes a metaphorical character, as in Vesp. 6 f., 713, Pax 525, Lys. 552. In g) and h) the local notion is largely lost. The attributive use of the prepositional phrase appears in Nub. 188 and Ran. 1529; probably also in Vesp. 1216 and Fr. 502; but not in Pax 240 f. (see the note on this passage below in a).

a) The most common genitive construction with *κατά* is that in which the object designates the limit of motion downward from above—usually the person or thing upon which something is poured or sprinkled. The verb on which the prepositional phrase depends is itself a compound of *κατά* in Eq. 1094 f., Nub. 177, Vesp. 6 f., 713, Av. 463 f., 537 f., Lys. 552, and in the three remaining passages (Vesp. 1216, Pax 240 f., Fr. 502) the prepositional phrase does not depend on any verb expressed in the text. Eq. 1094 f. *εἶτα κατασπένδειν κατὰ τῆς κεφαλῆς ἀρυβάλλῳ / ἀμβροσίαν κατὰ σοῦ,*

κατὰ τούτου δὲ σκοροδάλμην. The two phrases in 1095 serve to explain that in 1094. Nub. 177 κατὰ τῆς τραπέζης καταπάσας λεπτὴν τέφραν. Vesp. 6 f. ἐπεὶ καὐτοῦ γ' ἐμοῦ / κατὰ τοῖν κόραιν ὕπνου τι καταχεῖται γλυκύ. 713 ὡς νάρκη μου κατὰ τῆς χειρὸς καταχεῖται. 1216 ὕδωρ κατὰ χειρός, *water to wash* (*pour over*) *our hands*. The expression had become conventionalized, as is evident from the absence of καταχεῖσθαι here and in Fr. 502 below. In Athenaeus 156 e occurs the expression τὸ κατὰ χειρῶν, where ὕδωρ is readily supplied from the immediate context. Pax 240 f. ἆρ' οὗτός ἐστ' ἐκεῖνος ὃν καὶ φεύγομεν, / ὁ δεινός, ὁ ταλαύρινος, ὁ κατὰ τοῖν σκελοῖν. With this last phrase we may understand τιλᾶν ποιῶν, following the explanation of the scholium in V: ἀπὸ τῶν διὰ δειλίαν ἀποτιλώντων. The ellipsis in the text was no doubt filled on the stage by a gesture. Av. 463 f. καταχεῖσθαι / κατὰ χειρὸς ὕδωρ φερέτω ταχύ τις. 536 ff. κἄπειτα κατεσκέδασαν θερμὸν / τοῦτο καθ' ὑμῶν / αὐτῶν ὥσπερ κενεβρείων. Lys. 552 (sc. ἦνπερ) ἵμερον ἡμῶν κατὰ τῶν κόλπων καὶ τῶν μηρῶν κατα-πνεύσῃ. Fr. 502 φέρε παῖ ταχέως κατὰ χειρὸς ὕδωρ. The prepositional phrase depends not on φέρε but on ὕδωρ. See the remark on Vesp. 1216 above.

b) In Vesp. 355, an anapaestic tetrameter, the object of κατά signifies not the limit but the starting-point of a downward motion: ἴεις σαυτὸν κατὰ τοῦ τείχους.

c) In two passages the object of κατά signifies the space passed over in downward motion. The first example occurs in iambic trimeters of the ordinary type; the second in a Laconian choral passage. Av. 20 f. ἔσθ' ὅποι κατὰ τῶν πετρῶν / ἡμᾶς ἔτ' ἄξεις. Lys. 1258 f. πολὺς δ' ἁμᾷ / καττῶν σκελῶν ἀφρὸς ἵετο.

d) In two passages κατά governs a noun signifying some part of the body, which is not merely touched on the surface but penetrated. The sense of the first passage, however, is metaphorical. Pax 525 οἷον δὲ πνεῖς, ὡς ἡδὺ κατὰ τῆς καρδίας. Thes. 59 ff. ὃς ἕτοιμος σοῦ τοῦ τε ποιητοῦ / τοῦ καλλιεποῦς κατὰ τοῦ θριγκοῦ / συγγογγύλας καὶ συστρέψας / τουτὶ τὸ πέος χοανεῦσαι. Mnesilochus repeats θριγκοῦ after the Servant, who uses it in 58, but he (Mn.) makes it a synonym of πρωκτοῦ.

e) In the following passages κατά is used with γῆς (γαίας in Ran. 1529, a lyrical dactylic hexameter) in the sense *under the earth*.

In Nub. 188 and Ran. 1529 the phrase is attributive; in the other two passages it depends on verbs implying motion. Nub. 188 *ζητοῦσιν οὗτοι τὰ κατὰ γῆς.* Ran. 1514 *κατὰ γῆς ταχέως ἀποπέμψω* (sc. *αὐτούς*). 1529 *δαίμονες οἱ κατὰ γαίας.* Plut. 238 *εὐθὺς κατώρυξέν με κατὰ τῆς γῆς κάτω.*

f) In two passages the prepositional phrase depends on a verb implying hostile action, and the object of *κατά* signifies the person against whom the attack is made. Eq. 627 *ἤρειδε κατὰ τῶν ἱππέων.* 808 *εἶθ' ἥξει σοι δριμὺς ἄγροικος κατὰ σοῦ τὴν ψῆφον ἰχνεύων, looking for a stone (to throw) at you,* but there is a play on *ψῆφος* as used for voting in the law-courts, hence *looking for the pebble (with which to vote) against you.*

g) In the following passages the object of *κατά* designates the person against whom some legal action is taken. Eq. 347 *εἴ που δικίδιον εἶπας εὖ κατὰ ξένου μετοίκου.* Nub. 782 *οὐδεὶς κατ' ἐμοῦ τεθνεῶτος εἰσάξει δίκην.* Here belongs also Eq. 808 as taken in its second sense. See above in f).

h) In the following passages the object of *κατά* designates the sacrificial victim by which an oath is sworn. Eq. 660 f. *τῇ δ' Ἀγροτέρᾳ κατὰ χιλιῶν παρῆνεσα / εὐχὴν ποιήσασθαι χιμάρων εἰς αἴριον.* Ran. 101 *ὀμόσαι καθ' ἱερῶν.* Fr. 913 *εὔξασθαι κατὰ χρυσόκερω λιβανωτοῦ.*

7. Μετά. The examples of *μετά* with personal objects, which are by far the most numerous, occupy a) to g), while those with inanimate or abstract objects occupy the remaining sub-sections. In most of the passages in a), b), c), d), and h) the notion of accompaniment is predominant, while the expressions in the other sub-sections involve instrument, manner, and other ideas. For attributive expressions see d).

a) In the following passages the prepositional phrase is used with verbs of rest—chiefly of *being with, lying with,* and the like. Ach. 1147 f. *καθεύδειν μετὰ παιδίσκης / ὡραιοτάτης.* Nub. 462 ff. *μετ' ἐμοῦ / ζηλωτότατον βίον ἀν- / θρώπων διάξεις.* Pax 1330 f. *χὤπως μετ' ἐμοῦ καλὴ / καλῶς κατακείσει.* Av. 753 f. *εἰ μετ' ὀρνίθων τις ὑμῶν ᾧ θεαταὶ βούλεται / διαπλέκειν ζῶν ἡδέως.* 1344 f. *βούλομαι / οἰκεῖν μεθ' ὑμῶν.* Lys. 904 *κατακλίνηθι μετ' ἐμοῦ.* Eccl. 243 *μετὰ τἀνδρὸς ᾤκησ' ἐν πυκνί.* Plut. 382 ff. *ὁρῶ τιν' ἐπὶ τοῦ βήματος καθεδούμενον / ἱκετηρίαν ἔχοντα μετὰ τῶν παιδίων / καὶ τῆς γυναικός.* 504 *μετὰ σοῦ τε τὰ πλεῖστα σύνεισιν.* 564 *κοσμιότης οἰκεῖ μετ' ἐμοῦ.* 1081 *εἶναι μετ' αὐτῆς.*

b) In the following passages the prepositional phrase is used with verbs of motion—chiefly with intransitive verbs of *coming* and *going,* but with transitive verbs of *leading* in Vesp. 1003 f., Av. 658 f., Eccl. 1138; of *sending* in Ran. 1513 f.; and with a reflexive verb of throwing oneself in Nub. 1448 ff. Nub. 1005 f. *εἰς Ἀκαδήμειαν . . . ἀποθρέξει / . . . μετὰ σώφρονος ἡλικιώτου.* 1448 ff. *οὐδέν σε κωλύσει σεαυ- / τὸν ἐμβαλεῖν ἐς τὸ βάραθρον / μετὰ Σωκράτους.* 1466 *μετ' ἐμοῦ 'λθών.* Vesp. 320 f. *μεθ' ὑμῶν / ἐλθὼν ἐπὶ τοὺς καδίσκους.* 1003 f. *ἐγὼ γάρ σ' ὦ πάτερ / θρέψω καλῶς, ἄγων μετ' ἐμαυτοῦ πανταχοῖ.* Pax 116 f. *ὡς σὺ μετ' ὀρνίθων προλιπὼν ἐμὲ / ἐς κόρακας βαδιεῖ μεταμώνιος, with the birds,* a not unnatural expression, though it may be a gloss on *ἐς κόρακας.* So van Leeuwen regards it. Av. 658 f. *τούτους μὲν ἄγων μετὰ σαυτοῦ / ἀρίστισον εὖ.* 1428 (sc. *ἵνα*) *μετὰ τῶν γεράνων τ' ἐκεῖθεν ἀναχωρῶ πάλιν.* He means *as winter approaches,* but the comitative notion is not entirely absent from *μετά.* 1686 *ἀλλ' ἴθι μεθ' ἡμῶν.* 1692 *οὐκ εἶ μεθ' ἡμῶν*; Ran. 1513 f. (sc. *αὐτούς*) *μετ' Ἀδειμάντου τοῦ Λευκολόφου / κατὰ γῆς ταχέως ἀποπέμψω.* Eccl. 542 f. *αἱ δὲ δὴ Λακωνικαὶ / ᾤχοντο μετὰ σοῦ κατὰ τί χὴ βακτηρία*; 1065 f. *ποῖ σὺ ποῖ / χωρεῖς μετὰ ταύτης*; 1095 *ξυνεσπεσοῦμαι γὰρ μετὰ σοῦ.* 1138 (sc. *ἐκέλευέ με*) *ἄγειν σε καὶ τασδὶ μετὰ σοῦ τὰς μείρακας.* 1142 f. *καὶ τῶν κριτῶν εἰ μή τις ἐτέρωσε βλέπει, / ἴτω μεθ' ἡμῶν.* Plut. 54 *ἦλθε μετὰ νῷν ἐνθαδί.* 231 *εἶσω μετ' ἐμοῦ δεῦρ' εἴσιθι.* 823 *ἔπου μετ' ἐμοῦ παιδάριον.*

c) In the following passages the prepositional phrase is used with verbs designating activity of various kinds, performed by one person (or more) accompanied by others. The notion of assistance given is present in some of the examples (Eq. 589 f., 596 f., Nub. 474 f., Av. 196, Lys. 111 f., 349, 437 f., 478 f., 1221, etc.) but the comitative idea is never lost. Ach. 141 *τοῦτον μετὰ Σιτάλκους ἔπινον τὸν χρόνον.* 248 ff. *τήνδε τὴν πομπὴν ἐμὲ / πέμψαντα καὶ θύσαντα μετὰ τῶν οἰκετῶν / ἀγαγεῖν τυχηρῶς τὰ κατ' ἀγροὺς Διονύσια.* 277 *ἐὰν μεθ' ἡμῶν ξυμπίῃς.* Eq. 229 *κἀγὼ μετ' αὐτῶν* (sc. *ξυλλήψομαι*). 589 f. *ἦ χορικῶν ἐστιν ἑταίρα / τοῖς τ' ἐχθροῖσι μεθ' ἡμῶν στασιάζει.* 596 f. *πολλὰ γὰρ δὴ πράγματα / ξυνδιήνεγκαν μεθ' ἡμῶν.* 1289 *οὔ ποτ' ἐκ ταὐτοῦ μεθ' ἡμῶν πίεται ποτηρίου.* Here the prepositional phrase probably depends both on *ταὐτοῦ* (as a substitute for the dative) and on the verb. Nub. 474 f. *ἄξια σῇ φρενὶ / συμβουλευσομένους μετὰ σοῦ.* Vesp. 786 *ὁτιὴ κατ' ἐμαυτὸν κοὐ μεθ' ἑτέρου λήψομαι, since I shall receive (my pay) individually and not jointly with someone else.*

788 *δραχμὴν μετ' ἐμοῦ πρώην λαβών.* The translation of 786 explains 788. 1269 (sc. *εἶδον*) *δειπνοῦντα μετὰ Λεωγόρου.* Pax 776 f. *μετ' ἐμοῦ / τοῦ φίλου χόρευσον.* 783 f. *μετὰ τῶν / παίδων χορεῦσαι.* 817 f. *Μοῦσα θεὰ μετ' ἐμοῦ / ξύμπαιζε τὴν ἑορτήν.* 1115 f. *ἄγε δὴ θεαταὶ δεῦρο συσπλαγχνεύετε / μετὰ νῷν.* 1131 f. *διέλ- / κων μετ' ἀνδρῶν ἑταίρων φίλων.* 1156 *ὡς ἂν ἐμπίῃ μεθ' ἡμῶν.* Av. 196 *ὥστ' ἂν μετοικίζοιμι μετὰ σοῦ τὴν πόλιν.* 660 *ἵνα παίσωμεν μετ' ἐκείνης.* 739 ff. *μεθ' ἧς ἐγὼ / νάπαισι καὶ κορυφαῖς ἐν ὀρείαις, / τιὸ τιὸ τιὸ τιοτίγξ, / ἰζόμενος μελίας ἐπὶ φυλλοκόμου, / τιὸ τιὸ τιὸ τιοτίγξ, / δι' ἐμῆς γέννος ξουθῆς μελέων / Πανὶ νόμους ἱεροὺς ἀναφαίνω. μεθ' ἧς* probably belongs with *ἀναφαίνω*, though it stands nearer to *ἰζόμενος*. Lys. 111 f. *ἐθέλοιτ' ἂν οὖν, εἰ μηχανὴν εὕροιμ' ἐγώ, / μετ' ἐμοῦ καταλῦσαι τὸν πόλεμον;* 349 *φέρειν ὕδωρ μεθ' ἡμῶν.* 437 f. *οὐ ξυναρπάσει μέσην / καὶ σὺ μετὰ τούτου κἀνύσαντε δήσετον;* 478 f. *ἀλλὰ βασανιστέον / τόδε σοι τὸ πάθος μετ' ἐμοῦ.* 543 f. *ἐθέλω δ' ἐπὶ πᾶν ἰέναι / μετὰ τῶνδε.* I have classified this example here rather than in b) above because it is a metaphorical expression for giving assistance and does not really designate motion. 1221 *χἠμεῖς γε μετὰ σοῦ ξυνταλαιπωρήσομεν.* Ran. 418 f. *μετ' αὐτῆς / παίζων χορεύειν βούλομαι.* 697 f. . . . *ὑμᾶς, οἳ μεθ' ὑμῶν πολλὰ δὴ / χοἱ πατέρες ἐναυμάχησαν.* 1196 *εἰ κἀστρατήγησέν γε μετ' Ἐρασινίδου,* that is, as colleague. Eccl. 122 f. *ἐγὼ δὲ θεῖσα τοὺς στεφάνους περιδήσομαι / καὐτὴ μεθ' ὑμῶν.* 849 *καχάζων μεθ' ἑτέρου νεανίου.* Plut. 174 f. Κα. *ὁ Πάμφιλος δ' οὐχὶ διὰ τοῦτον κλαύσεται; / Χρ. ὁ βελονοπώλης δ' οὐχὶ μετὰ τοῦ Παμφίλου;* 614 f. *εὐωχεῖσθαι μετὰ τῶν παίδων / τῆς τε γυναικός.* 891 f. *μετὰ τοῦ μάρτυρος / διαρραγείης.* Fr. 81 *ἢ δῶρ' αἰτῶν ἀρχὴν πολέμου μετὰ Πεισάνδρου πορίσειεν.*

d) In the following passages the prepositional phrase stands in an attributive or predicative relation to a substantive. Vesp. 692 *καὶ κοινωνῶν τῶν ἀρχόντων ἑτέρῳ τινὶ τῶν μεθ' ἑαυτοῦ.* Av. 34 *ἀστοὶ μετ' ἀστῶν, citizens among citizens.* 155 *ὁ μετ' ὀρνίθων βίος.* Plut. 842 f. *τὸ τριβώνιον δὲ τί δύναται πρὸς τῶν θεῶν, / ὃ φέρει μετὰ σοῦ τὸ παιδάριον τουτί;* Meineke proposed *τὸ μετὰ σοῦ παιδάριον,* which was accepted by van Leeuwen and others. In any case *μετὰ σοῦ* is probably attributive.

e) In Vesp. 1245 ff. occurs the scolium '*χρήματα καὶ βίον / Κλειταγόρᾳ τε κἀ- / μοὶ μετὰ Θετταλῶν*'—. The allusion is not understood and the passage cannot easily be classified in any of

the other sub-sections, but it is quite clear that μετὰ Θετταλῶν means *among, in the land of, the Thessalians.*

f) In the following passages μετά is used in the sense *on the side of, in sympathy with.* Ach. 661 f. τὸ γὰρ εὖ μετ' ἐμοῦ καὶ τὸ δίκαιον / ξύμμαχον ἔσται. Pax 765 f. πρὸς ταῦτα χρεὼν εἶναι μετ' ἐμοῦ / καὶ τοὺς ἄνδρας καὶ τοὺς παῖδας. Av. 1672 ἦν μεθ' ἡμῶν ᾖς. Lys. 140 f. σὺ γὰρ ἐὰν γένῃ / μόνη μετ' ἐμοῦ, τὸ πρᾶγμ' ἀνασωσαίμεσθ' ἔτ' ἄν. Ran. 782 μετ' Αἰσχύλου δ' οὐκ ἦσαν ἕτεροι σύμμαχοι;

g) The construction in Thes. 432 τὰ δ' ἄλλα μετὰ τῆς γραμματέως συγγράψομαι is peculiar. The sense is probably *I shall record the rest with the aid of the secretary* rather than *I shall have the rest recorded by the secretary.* The prepositional construction is less harsh if we adopt the former interpretation.

h) In the following passages μετά is used with nouns signifying inanimate objects, in a purely comitative sense. Eq. 771 ἐπὶ ταυτησὶ κατακνησθείην ἐν μυττωτῷ μετὰ τυροῦ. Vesp. 1056 f. ἐσβάλλετέ (sc. τὰ νοήματα αὐτῶν) τ' ἐς τὰς κιβωτοὺς / μετὰ τῶν μήλων. Pax 1110 Ιε. σπονδή. Τρ. καὶ ταυτὶ μετὰ τῆς σπονδῆς λαβὲ θᾶττον. Fr. 506 (verses 4 ff.) δέλφακος ὀπωρινῆς / ἡτριαίαν φέρετε δεῦρο μετὰ κολλάβων / χλιαρῶν.

i) In Vesp. 349 the object of the preposition designates the thing which the person is carrying with him: οὕτω κιττῷ διὰ τῶν σανίδων μετὰ χοιρίνης περιελθεῖν. This passage differs little from those in the preceding sub-section, where however, the object of μετά usually indicates something taken together with something else, not merely carried by the person.

j) In Eccl. 964 f. the object of μετά designates the thing played with, and so almost the instrument of the action. βούλομαι κόλπῳ πληκτίζεσθαι / μετὰ τῆς σῆς πυγῆς.

k) In Fr. 245 the instrumental notion appears somewhat more prominently: μαρτύρομαι δὲ Ζηνὸς ἑρκείου χύτρας, / μεθ' ὧν ὁ βωμὸς οὗτος ἱδρύθη ποτέ.

l) In Fr. 473 the object of μετά is an abstract noun, and the notion involved is that of manner: καὶ μὴν ἄκουσον, ὦ γύναι, θυμοῦ δίχα / καὶ κρῖνον αὐτὴ μὴ μετ' ὀξυρεγμίας.

8. Παρά. The local uses appear most clearly in a) and c); to some extent also in d), e), and f); but the concrete and abstract uses of παρά are not to be sharply distinguished, and even in the

sub-sections named some of the examples may have metaphorical sense. The object of *παρά* is personal in every instance except Eq. 802 and probably the two interrogative phrases in Av. 608, but even in Eq. 802 *πόλεων* may be taken almost in a personal sense as referring to the population of the cities. The attributive uses of the phrases are shown in a) and b).

a) In the following passages the object of *παρά* designates the person from whom some person or thing comes or is sent, and the prepositional phrase stands in an attributive relation to the substantive whose origin is to be designated. Ach. 61 f. *Κη. οἱ πρέσβεις οἱ παρὰ βασιλέως. / Δι. ποίου βασιλέως;* 134 *προσίτω Θέωρος ὁ παρὰ Σιτάλκους.* Vesp. 1159 f. *ἐγὼ γὰρ ἂν τλαίην ὑποδήσασθαί ποτε / ἐχθρῶν παρ' ἀνδρῶν δυσμενῆ καττύματα;* Av. 1172 f. *τῶν γὰρ θεῶν τις ἄρτι τῶν παρὰ τοῦ Διὸς / διὰ τῶν πυλῶν εἰσέπτετο . . .* The same relation probably exists also in Nub. 412 *ὦ τῆς μεγάλης ἐπιθυμήσας σοφίας ἄνθρωπε παρ' ἡμῶν.*

b) Two passages show the expression *τὰ παρ'* (*ὑμῶν* or *ἡμῶν*) in the sense *your home-affairs, our attitudes.* In both cases the pronoun is emphatic. Lys. 243 *σὺ μὲν βάδιζε καὶ τὰ παρ' ὑμῶν εὖ τίθει.* Thes. 1170 *τὰ μὲν παρ' ἡμῶν ἴσθι σοι πεπεισμένα.* This passage is spoken by the chorus, and the diction is tragic.

c) In the following passages the prepositional phrase is used with verbs of motion. Av. 795 *οὗτος ἂν πάλιν παρ' ὑμῶν πτερυγίσας ἀνέπτετο.* 1202 *παρὰ τῶν θεῶν ἔγωγε τῶν Ὀλυμπίων.* The verb to be supplied is *εἰμί*, from *εἶ* in 1201, but the idea of actual motion is so clearly implied that the passage has more right to be classified here than in g) below, where the meanings are mostly abstract. 1230 *πέτομαι παρὰ τοῦ πατρός.* 1532 f. *ἥξουσι πρέσβεις δεῦρο περὶ διαλλαγῶν / παρὰ τοῦ Διὸς καὶ τῶν Τριβαλλῶν τῶν ἄνω.* 1587 f. *πρεσβεύοντες ἡμεῖς ἥκομεν / παρὰ τῶν θεῶν περὶ πολέμου καταλλαγῆς.* Lys. 612 f. *ἀλλ' ἐς τρίτην γοῦν ἡμέραν σοὶ πρῳ πάνυ / ἥξει παρ' ἡμῶν τὰ τρίτ' ἐπεσκευασμένα.* The reference is to sacrificial offerings on the third day after the funeral. Eccl. 48 *παρὰ τἀνδρὸς ἐξελθεῖν.* 520 ff. *Βλ. αὕτη πόθεν ἥκεις Πραξαγόρα; . . . / . . . / Πρ. οὗτοι παρὰ τοῦ μοιχοῦ γε φήσεις. Βλ. οὐκ ἴσως / ἐνός γε.* 1073 *ἡ γραῦς ἀνεστηκυῖα παρὰ τῶν πλειόνων.* *τῶν πλειόνων* is a euphemism for *the dead.* Plut. 356 ff. *εἴ τι κεκλοφὼς νὴ Δία / ἐκεῖθεν ἥκεις ἀργύριον ἢ χρυσίον / παρὰ τοῦ θεοῦ.* *παρὰ τοῦ θεοῦ* probably belongs with *ἥκεις* rather than with *κεκλοφώς,*

which is commonly construed with the genitive alone. 521 *ἔμπορος ἥκων ἐκ Θετταλίας παρὰ πλείστων ἀνδραποδιστῶν.*

d) In the following passages the prepositional phrase is used with verbs of *giving, providing,* and the like, signifying the person from whom the gift comes. Eq. 869 *ἔδωκας ἤδη τουτῳὶ κάττυμα παρὰ σεαυτοῦ*; Av. 607 f. **Πι.** *μὰ Δί' ἀλλὰ τριακόσι' αὐτοῖς / ἔτι προσθήσουσ' ὄρνιθες ἔτη.* **Επ.** *παρὰ τοῦ*; **Πι.** *παρ' ὅτου*; *παρ' ἑαυτῶν.* Lys. 562 (sc. *ἄνδρα εἶδον*) *ἐς τὸν χαλκοῦν ἐμβαλλόμενον πῖλον λέκιθον παρὰ γραός.* Fr. 25 *ταυτὶ τὰ κρέ' αὐτῷ παρὰ γυναικός του φέρω.*

e) Phrases with *παρά* occur frequently with *λαμβάνω* and (twice) *παραλαμβάνω.* Ach. 387 ff. *λαβὲ δ' ἐμοῦ γ' ἕνεκα / παρ' Ἱερωνύμου / σκοτοδασυπυκνότριχά / τιν' Ἄιδος κυνῆν.* Eq. 959 *παρ' ἐμοῦ δὲ τουτονὶ λαβὼν ταμίευέ μοι.* 1190 f. **Κλ.** *λαβέ νυν πλακοῦντος πίονος παρ' ἐμοῦ τόμον.* / **Αλ.** *παρ' ἐμοῦ δ' ὅλον γε τὸν πλακοῦντα τουτονί.* Vesp. 784 f. **Φι.** *ἐκεῖν' οὔπω λέγεις,* / *τὸν μισθὸν ὁπόθεν λήψομαι.* **Βδ.** *παρ' ἐμοῦ.* Av. 1543 *ἤν γ' ἢν σὺ παρ' ἐκείνου παραλάβῃς, πάντ' ἔχεις.* Lys. 532 f. *παρ' ἐμοῦ τουτὶ τὸ κάλυμμα λαβὼν* / *ἔχε.* 1205 f. *ἔστι παρ' ἐμοῦ λαβεῖν* / *πυρίδια λεπτὰ μέν.* Ran. 252 *τουτὶ παρ' ὑμῶν λαμβάνω.* 939 f. *ἀλλ' ὡς παρέλαβον τὴν τέχνην παρὰ σοῦ τὸ πρῶτον εὐθὺς* / *οἰδοῦσαν ὑπὸ κομπασμάτων.* Plut. 164 *ὁ δὲ χρυσοχοεῖ γε χρυσίον παρὰ σοῦ λαβών.* 829 f. *ἐγὼ γὰρ ἱκανὴν οὐσίαν παρὰ τοῦ πατρὸς* / *λαβών.* Fr. 649 *ἀγρὸν γὰρ ἔλαβεν* / *ἀργὸν παρ' αὐτοῦ.*

f) In the following passages the prepositional phrase is used with various verbs of *taking, receiving, expecting, sending for* (*from*), *having* (*from*), and the like. Eq. 802 (sc. *ἵνα*) *σὺ μὲν ἁρπάζῃς καὶ δωροδοκῇς παρὰ τῶν πόλεων.* Vesp. 56 *μηδὲν παρ' ἡμῶν προσδοκᾶν λίαν μέγα.* 102 *παρὰ τῶν ὑπευθύνων ἔχοντα χρήματα.* 680 *μὰ Δί' ἀλλὰ παρ' Εὐχαρίδου καὐτὸς τρεῖς γ' ἄγλιθας μετέπεμψα.* Pax 261 *οὔκουν παρ' Ἀθηναίων μεταθρέξει* (sc. *ἀλετρίβανον*) *ταχὺ πάνυ*; 386 f. *εἴ τι κεχαρισμένον* / *χοιρίδιον οἴσθα παρ' ἐμοῦ γε κατεδηδοκώς.* Av. 981 f. *οὐδὲν ἄρ' ὅμοιός ἐσθ' ὁ χρησμὸς τουτῳί,* / *ὃν ἐγὼ παρὰ τἀπόλλωνος ἐξεγραψάμην.* 1213 *σφραγῖδ' ἔχεις παρὰ τῶν πελαργῶν*; Lys. 603 *καὶ ταυτασὶ δέξαι παρ' ἐμοῦ.* 1056 f. *ὅστις ἂν νυνὶ δανείσηται παρ' ἡ-* / *μῶν.* Ran. 1013 *σκέψαι τοίνυν οἵους αὐτοὺς παρ' ἐμοῦ παρεδέξατο πρῶτον.* Plut. 883 f. *φορῶ γὰρ πριάμενος* / *τὸν δακτύλιον τονδὶ παρ' Εὐδάμου δραχμῆς.*

g) In the following passages the phrase is used with *εἰμί* ex-

pressed or understood. The object indicates the person from whom something (usually some benefit to another person) originates. Nub. 431 *ἀλλ' ἔσται σοι τοῦτο παρ' ἡμῶν* (sc. *τὸ εἶναι λέγειν ἄριστον*). Thes. 183 *τίς οὖν παρ' ἡμῶν ἐστιν ὠφέλειά σοι*; Plut. 532 *παρ' ἐμοῦ δ' ἔστιν ταῦτ' εὔπορα πάνθ' ὑμῖν ὧν δεῖσθον.* Fr. 198 (verses 1-6) A. *ἀλλ' εἶ σορέλλη καὶ μύρον καὶ ταινίαι. / B. ἰδοὺ σορέλλη· τοῦτο παρὰ Λυσιστράτου. / A. ἦ μὴν ἴσως σὺ καταπλαγήσει τῷ χρόνῳ. / B. τὸ καταπλαγήσει τοῦτο παρὰ τῶν ῥητόρων. / A. ἀποβήσεταί σοι ταῦτά ποι τὰ ῥήματα. / B. παρ' Ἀλκιβιάδου τοῦτο τἀποβήσεται.* In each case B names the supposed inventor of the word under discussion.

h) In two passages the phrase is used with a verb of *saying*. The object signifies the author of the message, which is passed from a second person to a third. Ach. 1056 f. *ἡ νυμφεύτρια / δεῖται παρὰ τῆς νύμφης τι σοὶ λέξαι μόνῳ.* Av. 692 (sc. *ἵνα*) *Προδίκῳ παρ' ἐμοῦ κλάειν εἴπητε τὸ λοιπόν.*

i) In the following passages the phrase is used with the verbs *ἀκούω* (2 examples), *μανθάνω* (7 examples), and *πυνθάνομαι* (3 examples). Nub. 459 *ταῦτα μαθὼν παρ' ἐμοῦ.* 840 *τί δ' ἂν παρ' ἐκείνων καὶ μάθοι χρηστόν τις ἄν*; 886 *αὐτὸς μαθήσεται παρ' αὐτοῖν τοῖν λόγοιν.* The *λόγω* are of course personified. Vesp. 1281 *ὅντινά ποτ' ὤμοσε μαθόντα παρὰ μηδενός.* Av. 47 *παρ' ἐκείνου πυθέσθαι δεομένω.* 376 f. *παρὰ μὲν οὖν φίλου / οὐ μάθοις ἂν τοῦτο.* 378 f. *αὐτίχ' αἱ πόλεις παρ' ἀνδρῶν γ' ἔμαθον ἐχθρῶν κοὐ φίλων / ἐκπονεῖν θ' ὑψηλὰ τείχη. . . .* Av. 690 *ἀκούσαντες πάντα παρ' ἡμῶν.* Thes. 4 *παρὰ σοῦ πυθέσθαι ποῖ μ' ἄγεις ὠὐριπίδη.* 22 *πόλλ' ἂν μάθοις τοιαῦτα παρ' ἐμοῦ.* Ran. 895 ff. *καὶ μὴν ἡμεῖς ἐπιθυμοῦμεν / παρὰ σοφοῖν ἀνδροῖν ἀκοῦσαι τίνα λόγων / ἐμμέλειαν ἔπιτε δαΐαν ὁδόν.* Plut. 594 *παρὰ τῆς Ἑκάτης ἔξεστιν τοῦτο πυθέσθαι.*

j) The use of *παρά* to introduce the agent with a passive verb is found only in Ach. 226 f., a lyrical passage: *οἷσι παρ' ἐμοῦ πόλεμος / ἐχθοδοπὸς αὔξεται.*

9. *Περί*. The force of the preposition in most of the sub-sections is *about, concerning,* but in e), k), and l), and to some extent in i) and j) the sense is rather *on behalf of, for the sake of*; while in m) and n) it is causal. In a)-e) the prepositional phrases are used mostly in attributive or predicative relations with substantives. Because of the large size and somewhat heterogeneous character

of many of the sub-divisions it has seemed best to observe the alphabetical order of the words on which the phrases depend, within each sub-section. For the sake of consistency I have alphabetized all verbs in the order of the simple forms.

a) In the following passages the prepositional phrase is used with nouns signifying *story, statement, opinion, exclamation,* and the like. In Eccl. 814 the phrase is clearly attributive; in Ran. 87 f., 107, 115 ἔστι may be understood; in most of the examples the real dependence of the phrase appears to be on a combination of verb and direct object (ἔχειν γνώμην, δοῦναι λόγον, etc.), but for the sake of convenience I have classified these examples with the attributive and predicative phrases. Ach. 546 περὶ τριηράρχου βοῆς, *clamor about* (*appointing*) *a trierarch.* Eq. 931 f. γνώμην ἐρεῖν μέλλοντα περὶ / Μιλησίων. Ran. 1422 f. περὶ Ἀλκιβιάδου τίν' ἔχετον / γνώμην ἑκάτερος; 1424 ἔχει δὲ περὶ αὐτοῦ τίνα γνώμην; Eccl. 396 f. περὶ σωτηρίας / γνώμας καθεῖναι τῆς πόλεως. Lys. 858 f. κἂν περὶ ἀνδρῶν γ' ἐμπέσῃ / λόγος τις. Ran. 87 f. περὶ ἐμοῦ δ' οὐδεὶς λόγος / ἐπιτριβομένου τὸν ὦμον οὑτωσὶ σφόδρα. 107 περὶ ἐμοῦ δ' οὐδεὶς λόγος. 115 the same. 1052 πότερον δ' οὐκ ὄντα λόγον τοῦτον περὶ τῆς Φαίδρας ξυνέθηκα; Plut. 467 f. καὶ μὴν περὶ τούτου σφῷν ἐθέλω δοῦναι λόγον / τὸ πρῶτον αὐτοῦ. Vesp. 559 τουτὶ περὶ τῶν ἀντιβολούντων ἔστω τὸ μνημόσυνόν μοι. Ran. 953 οὐ σοὶ γάρ ἐστι περίπατος κάλλιστα περί γε τούτου. Eccl. 814 οὐκ οἶσθ' ἐκεῖν' οὗ̈δοξε τὸ περὶ τῶν ἁλῶν (sc. ψήφισμα);

b) Similar to the examples in a) above are the following in which the prepositional phrases are used with words signifying *dream* or *oracle.* Vesp. 29 περὶ τῆς πόλεως γάρ ἐστι τοῦ σκάφους ὅλου (sc. τὸ ἐνύπνιον from 25). Eq. 126 τὸν περὶ σεαυτοῦ χρησμὸν ὀρρωδῶν. 1005 ff. Δη. εἰσὶν δὲ περὶ τοῦ (sc. οἱ σοὶ χρησμοί); Κλ. περὶ Ἀθηνῶν, περὶ Πύλου, / περὶ σοῦ, περὶ ἐμοῦ, περὶ ἁπάντων πραγμάτων. / Δη. οἱ σοὶ δὲ περὶ τοῦ; Αλ. περὶ Ἀθηνῶν, περὶ φακῆς, / περὶ Λακεδαιμονίων, περὶ σκόμβρων νέων, / περὶ τῶν μετρούντων τἄλφιτ' ἐν ἀγορᾷ κακῶς, / περὶ σοῦ, περὶ ἐμοῦ, περὶ ἁπάντων πραγμάτων. / Δη. ἄγε νυν ὅπως αὐτοὺς ἀναγνώσεσθέ μοι, / καὶ τὸν περὶ ἐμοῦ 'κεῖνον ᾧπερ ἥδομαι. 1027 ἐμοὶ γάρ ἐστ' ὀρθῶς περὶ τούτου τοῦ κυνός (sc. ὁ χρησμός). 1063 f. ἀλλ' οὑτοσὶ γάρ ἐστι περὶ τοῦ ναυτικοῦ / ὁ χρησμός. 1086 ἀλλὰ γάρ ἐστιν ἐμοὶ χρησμὸς περὶ σοῦ πτερυγωτός.

c) In the following passages the prepositional phrase is used with nouns signifying *struggle, quarrel, assembly* (for the purpose

of discussing), and the like. Nub. 957 f. ἧς (sc. σοφίας) *πέρι τοῖς ἐμοῖς φίλοις / ἐστὶν ἀγὼν μέγιστος.* Vesp. 533 f. *σοι μέγας ἐστὶν ἀγὼν / καὶ περὶ τῶν ἁπάντων.* Ach. 169 f. *ἀλλ' ἀπαγορεύω μὴ ποιεῖν ἐκκλησίαν / τοῖς Θρᾳξὶ περὶ μισθοῦ.* Av. 1030 *ἐκκλησία περὶ Φαρνάκου.* Fr. 192 *περὶ τοῦ γὰρ ὑμῖν ὁ πόλεμος / νῦν ἐστι; περὶ ὄνου σκιᾶς.* Thes. 577 f. *καὶ νῦν ἀκούσας πρᾶγμα περὶ ὑμῶν μέγα / ὀλίγῳ τι πρότερον κατ' ἀγορὰν λαλούμενον.*

d) In the following passages the prepositional phrase is used with the nouns *ἐπιμάρτυς* and *πρέσβυς*. Lys. 1287 ff. *εἶτα δὲ δαίμονας, οἷς ἐπιμάρτυσι / χρησόμεθ' οὐκ ἐπιλήσμοσιν / Ἡσυχίας πέρι τῆς ἀγανόφρονος.* Av. 1577 f. *ᾔρημεσθα περὶ διαλλαγῶν / πρέσβεις.* Lys. 1009 f. *φράζε περὶ διαλλαγῶν / αὐτοκράτορας πρέσβεις ἀποπέμπειν ἐνθαδί.* 1101 f. *Αθ. ἐπὶ τί πάρεστε δεῦρο; Λα. περὶ διαλλαγᾶν / πρέσβεις.*

e) Two passages show attributive phrases used with *δρόμος* and *ναυμαχία* (understood from the verb) and meaning *for his life.* Vesp. 376 f. *καὶ τὸν περὶ ψυχῆς δρόμον / δραμεῖν.* Ran. 190 f. *δοῦλον οὐκ ἄγω, / εἰ μὴ νεναυμάχηκε τὴν περὶ τῶν κρεῶν.* *μάχην* is easily supplied from the verb. The allusion is rather obscure, but it is quite certain that Charon is referring to the recent battle of Arginusae, and *τὴν περὶ τῶν κρεῶν* probably means *the life-struggle* (for Athenian freedom).

f) In the following passages the prepositional phrase is used with various verbs of *saying* and the like. Lys. 1235 *ἀγγέλλομεν δ' οὐ ταὐτὰ τῶν αὐτῶν πέρι.* Pax 1303 *ταῦθ' ὅσ' ᾔσας ἄρτι περὶ τῆς ἀσπίδος.* Lys. 37 f. *περὶ τῶν Ἀθηνῶν δ' οὐκ ἐπιγλωττήσομαι / τοιοῦτον οὐδέν.* 513 f. *'τί βεβούλευται περὶ τῶν σπονδῶν ἐν τῇ στήλῃ παραγράψαι / ἐν τῷ δήμῳ τήμερον ὑμῖν;' περὶ τῶν σπονδῶν* probably belongs somewhat more closely with *παραγράψαι* than with *βεβούλευται.* Eq. 666 *οἱ δ' ἐθορύβουν περὶ τῶν ἀφύων ἑστηκότες.* Lys. 627 *καὶ λαλεῖν γυναῖκας οὔσας ἀσπίδος χαλκῆς πέρι.* Ach. 39 *ἐάν τις ἄλλο πλὴν περὶ εἰρήνης λέγῃ.* 498 f. *εἰ . . . λέγειν / μέλλω περὶ τῆς πόλεως.* Nub. 159 *τί δῆτ' ἐκεῖνος εἶπε περὶ τῆς ἐμπίδος;* Vesp. 343 *ὅτι λέγεις σύ τι περὶ τῶν νεῶν ἀληθές.* Av. 23 *οὐδ' ἡ κορώνη τῆς ὁδοῦ τι λέγει πέρι;* 25 *τί δὴ λέγει περὶ τῆς ὁδοῦ;* 1102 *τοῖς κριταῖς εἰπεῖν τι βουλόμεσθα τῆς νίκης πέρι.* 1674 f. *δίκαι' ἔμοιγε καὶ πάλαι δοκεῖς λέγειν / περὶ τῆς κόρης.* Thes. 1102 f. *τί λέγι; τὴ Γόργος πέρι / τὸ γραμματέο σὺ τὴ κεπαλή;* The Greek is very barbarous, but *Γόργος* and *τὸ γραμματέο* are probably intended for genitives. Lys. 189 f. *μὴ σύ γ' ὦ Λυσιστράτη / εἰς ἀσπίδ' ὁμόσῃς μηδὲν*

εἰρήνης πέρι. Eq. 809 τόνδ' ἐξαπατᾷς καὶ ὀνειροπολεῖς περὶ σαυτοῦ. Nub. 320 καὶ λεπτολογεῖν ἤδη ζητεῖ καὶ περὶ καπνοῦ στενολεσχεῖν. Eq. 514 ἡμᾶς ὑμῖν ἐκέλευε φράσαι περὶ τούτου. Ran. 65 μὴ δῆτα περὶ ἔτνους γε (sc. φράσῃς).

g) In the following passages the prepositional phrases are used with verbs signifying *plan, deliberate, explain, discuss,* and the like. Many of the examples differ scarcely at all in character from those in f). Pax 105 f. ἐρησόμενος ἐκεῖνον Ἑλλήνων πέρι / ἁπαξαπάντων ὅ τι ποιεῖν βουλεύεται. The prepositional phrase may probably be said to depend on ποιεῖν βουλεύεται taken as a unit. Lys. 13 f. εἰρημένον δ' αὐταῖς ἁπαντᾶν ἐνθάδε / βουλευσομέναισιν οὐ περὶ φαύλου πράγματος. Vesp. 548 f. περὶ τῆς ἀρχῆς ἀποδείξω / τῆς ἡμετέρας ὡς οὐδεμιᾶς ἥττων ἐστὶν βασιλείας. Nub. 382 ἀτὰρ οὐδέν πω περὶ τοῦ πατάγου καὶ τῆς βροντῆς μ' ἐδίδαξας. Thes. 83 f. κἀν Θεσμοφόροιν μέλλουσι περί μου τήμερον / ἐκκλησιάζειν ἐπ' ὀλέθρῳ. Plut. 574 καὶ σύ γ' ἐλέγξαι μ' οὔπω δύνασαι περὶ τούτου. Av. 719 ὄρνιν τε νομίζετε πάνθ' ὅσαπερ περὶ μαντείας διακρίνει. Ach. 626 f. τὸν δῆμον μεταπείθει / περὶ τῶν σπονδῶν. Plut. 563 περὶ σωφροσύνης ἤδη τοίνυν περανῶ σφῷν. Av. 1587 f. πρεσβεύοντες ἡμεῖς ἥκομεν / παρὰ τῶν θεῶν περὶ πολέμου καταλλαγῆς. περὶ καταλλαγῆς with πρεσβεύοντες. Ach. 60 ἢν μὴ περὶ εἰρήνης γε πρυτανεύσητέ μοι. Thes. 377 καὶ χρηματίζειν πρῶτα περὶ Εὐριπίδου.

h) In the following passages the prepositional phrases depend on verbs signifying *hear, learn,* or the mental processes of *thinking* (*holding opinions*) and *caring.* Av. 690 ἀκούσαντες . . . περὶ τῶν μετεώρων. Ran. 1028 ἐχάρην γοῦν, † ἡνίκ' ἤκουσα περὶ Δαρείου τεθνεῶτος.† Most of the emendations in this corrupt passage preserve περί in its normal sense, except Tyrrell's ἡνίκ' ἐκώκυσας, παῖ Δαρείου τεθνεῶτος, Fritzche's τῇ νίκῃ ἀκούσας παρὰ Δαρείου τεθνεῶτος, and von Velsen's περὶ νίκης τι μαθὼν παρὰ Δαρείου τεθνεῶτος. Nub. 489 f. ὅταν τι προβάλλω σοι σοφὸν / περὶ τῶν μετεώρων. 738 f. ἀκήκοας μυριάκις ἀγὼ βούλομαι, / περὶ τῶν τόκων, ὅπως ἂν ἀποδῶ μηδενί. 636 ff. Σω. ἄγε δὴ τί βούλει πρῶτα νυνὶ μανθάνειν; / . . . / πότερα περὶ μέτρων ἢ περὶ ἐπῶν ἢ ῥυθμῶν; / Στ. περὶ τῶν μέτρων ἔγωγε. 647 ταχύ γ' ἂν δύναιο μανθάνειν περὶ ῥυθμῶν. 681 ἔτι δή γε περὶ τῶν ὀνομάτων μαθεῖν σε δεῖ. Av. 596 προερεῖ τις ἀεὶ τῶν ὀρνίθων μαντευομένῳ περὶ τοῦ πλοῦ. Lys. 502 ὑμῖν δὲ πόθεν περὶ τοῦ πολέμου τῆς τ' εἰρήνης ἐμέλησεν; Ran. 1426 ἀλλ' ὅ τι νοεῖτον εἶπατον τούτου πέρι. Nub. 736 περὶ τοῦ (sc. φροντιῶ);

i) In several passages phrases containing περί are used with

verbs of motion, the object of the preposition indicating the purpose for which the person has come. Lys. 983 f. *κᾱρυξ . . . / ἔμολον ἀπὸ Σπάρτας περὶ τᾶν διαλλαγᾶν.* The dialect is Laconian. Pax 216 (sc. *εἰ*) *κἄλθοιεν οἱ Λάκωνες εἰρήνης πέρι.* Av. 1532 *ἥξουσι πρέσβεις δεῦρο περὶ διαλλαγῶν.* 1595 *τούτων περὶ πάντων αὐτοκράτορες ἥκομεν.* Lys. 70 f. *οὔ σ' ἐπαινῶ Μυρρίνη / ἥκουσαν ἄρτι περὶ τοιούτου πράγματος.* Eq. 669 *ἀφῖκται γὰρ περὶ σπονδῶν.* 671 '*νυνὶ περὶ σπονδῶν;*'

j) In the following passages the prepositional phrases depend on verbs of *arguing, fighting, wagering,* etc. The object of *περί* signifies not (as in k) below) the person in whose behalf the dispute is undertaken but merely the subject of the dispute. Ran. 793 f. *περὶ τῆς τέχνης / διαγωνιεῖσθ' ἔφασκε πρός γ' Εὐριπίδην.* Ach. 772 f. *αἰ λῇς, περίδου μοι περὶ θυμιτιδᾶν ἁλῶν, / αἰ μή 'στιν οὗτος χοῖρος Ἑλλάνων νόμῳ.* The dialect is Megarian. Eq. 790 f. *καὶ μὴν εἴ πού τις ἀνὴρ ἐφάνη τῷ δήμῳ μᾶλλον ἀμύνων / ἢ μᾶλλον ἐμοῦ σε φιλῶν, ἐθέλω περὶ τῆς κεφαλῆς περιδόσθαι.* Vesp. 766 f. Βδ. *αὐτοῦ μένων δίκαζε τοῖσιν οἰκέταις. / Φι. περὶ τοῦ;* Nub. 1004 *οὐδ' ἑλκόμενος περὶ πραγματίου γλισχραντιλογεξεπιτρίπτου.* Plut. 523 f. *τίς γὰρ πλουτῶν ἐθελήσει / κινδυνεύων περὶ τῆς ψυχῆς τῆς αὑτοῦ τοῦτο ποιῆσαι;* Eccl. 672 Βλ. *οὐδὲ κυβεύσουσ' ἄρ' ἄνθρωποι;* Πρ. *περὶ τοῦ γὰρ τοῦτο ποιήσει;* Nub. 62 *περὶ τοὐνόματος δὴ 'ντεῦθεν ἐλοιδορούμεθα.* Eq. 339 *ἀλλ' αὐτὸ περὶ τοῦ πρότερος εἰπεῖν πρῶτα διαμαχοῦμαι.* Vesp. 191 Βδ. *περὶ τοῦ μαχεῖ νῷν δῆτα;* Φι. *περὶ ὄνου σκιᾶς.* Eccl. 621 f. Πρ. *οὐχὶ μαχοῦνται. / Βλ. περὶ τοῦ;* Πρ. *τοῦ μὴ ξυγκαταδαρθεῖν.* Plut. 1076 *ἐγὼ περὶ ταύτης οὐ μαχοῦμαί σοι.* Av. 1639 *ἡμεῖς περὶ γυναικὸς μιᾶς πολεμήσομεν;* Pax 767 f. *καὶ τοῖς φαλακροῖσι παραινοῦμεν / ξυσπουδάζειν περὶ τῆς νίκης.* Lys. 1172 *ἐᾶτε, μηδὲν διαφέρου περὶ σκελοῖν.* Ach. 24 f. *ὡστιοῦνται πῶς δοκεῖς / ἐλθόντες ἀλλήλοισι περὶ πρώτου ξύλου.*

k) In the following passages the object of *περί* signifies the person or group in whose defence some dispute is undertaken. Vesp. 546 f. *ἀλλ' ὦ περὶ τῆς πάσης μέλλων βασιλείας ἀντιλογήσειν / τῆς ἡμετέρας.* Eq. 767 *εἰ . . . μὴ περὶ σοῦ μάχομαι.* 1038 *ὃς περὶ τοῦ δήμου πολλοῖς κώνωψι μαχεῖται.* Vesp. 593 *περὶ τοῦ πλήθους δὲ μαχεῖσθαι.* 667 '*ἀλλὰ μαχοῦμαι περὶ τοῦ πλήθους ἀεί.*' Eq. 781 *ὃς Μήδοισι διεξιφίσω περὶ τῆς χώρας Μαραθῶνι.*

l) In two passages the prepositional phrases are used with the impersonal verbs *ἐστί* and *πρόκειται,* the sense being similar to that in the Latin expression *agitur de aliqua re.* Eq. 87 *περὶ πότου γοῦν ἐστί σοι;* Eccl. 401 '*καὶ ταῦτα περὶ σωτηρίας προκειμένου.*'

m) In the following passages the prepositional phrase is used with the verbs *ἀνιῶμαι* and *δέδοικα*. The object of *περί* signifies the cause of the emotion. Lys. 593 *περὶ τῶν δὲ κορῶν ἐν τοῖς θαλάμοις γηρασκουσῶν ἀνιῶμαι*. Vesp. 1358 *ταῦτ' οὖν περί μου δέδοικε μὴ διαφθαρῶ*. Eccl. 586 *περὶ μὲν τοίνυν τοῦ καινοτομεῖν μὴ δείσῃς*. Plut. 199 Πλ. *πλὴν ἓν μόνον δέδοικα*. Χρ. *φράζε τοῦ πέρι;*

n) In two other passages the phrases are predominantly causal. Av. 113 Ευ. *σοὶ ξυγγενέσθαι βουλομένῳ*. Επ. *τίνος πέρι;* Ach. 646 *οὕτω δ' αὐτοῦ περὶ τῆς τόλμης ἤδη πόρρω κλέος ἥκει*. I have classified the passage here, taking *κλέος* in the sense *glory*, in which case *περὶ τῆς τόλμης* is causal; but *κλέος* may equally well be taken in the sense *report*, which would make the prepositional phrase comparable to the expressions in a) above.

o) The following are passages of somewhat miscellaneous character in which *περί* is used for the purpose of reference to some object. The proper translation in most cases is *with regard to*. Av. 1631 *οὗτος, δοκεῖ δρᾶν ταῦτα τοῦ σκήπτρου πέρι*. Ran. 809 f. *λῆρόν τε τἄλλ' ἡγεῖτο τοῦ γνῶναι πέρι / φύσεις ποιητῶν. τἄλλα* = *τοὺς ἄλλους*. 1435 f. *ἀλλ' ἔτι μίαν γνώμην ἑκάτερος εἰπάτον / περὶ τῆς πόλεως ἥντιν' ἔχετον σωτηρίαν. περὶ τῆς πόλεως*, standing between *γνώμην εἰπάτον* and *σωτηρίαν*, probably belongs to some extent with both. Eccl. 621 *περὶ σοῦ θάρρει· μὴ δείσῃς*. 653 *περὶ δ' ἱματίων τίς πόρος ἔσται;* Lys. 932 *μή μ' ἐξαπατήσῃς τὰ περὶ τῶν διαλλαγῶν*.

10. *πρό*. The expressions in a)-d) are local, those in e) and f) temporal, while g) shows two examples of the stereotyped expression *προὔργου*. The attributive use of the phrase appears in some of the passages in f) as well as in the two passages in g).

a) In the following passages the prepositional phrases are used with verbs of *appearing* or *placing* (*something*). The preposition has its ordinary sense *in front of*. Ach. 988 *τοῦ βίου δ' ἐξέβαλε δεῖγμα τάδε τὰ πτερὰ πρὸ τῶν θυρῶν*. Vesp. 273 f. *τί ποτ' οὐ πρὸ θυρῶν φαίνετ' ἄρ' ἡμῖν / ὁ γέρων οὐδ' ὑπακούει;* 802 ff. (sc. *ἠκηκόη ὡς*) *ἐνοικοδομήσοι πᾶς ἀνὴρ / αὐτῷ δικαστηρίδιον . . . / . . . πρὸ τῶν θυρῶν*. Av. 359 f. *τὸν ὀβελίσκον ἁρπάσας / εἶτα κατάπηξον πρὸ σαυτοῦ*. Eccl. 1033 *ὕδατός τε κατάθου τοὔστρακον πρὸ τῆς θύρας*.

b) In Eq. 1058 f. reference is made to (the Messenian) Pylos, which is said to be located *before* (the Triphylian) Pylos; that is,

the Messenian Pylos is the first reached by one sailing from Athens. Κλ. *ἀλλὰ τόδε φράσσαι, πρὸ* **Πύλου** *Πύλον ἦν σοι ἔφραζεν. / ἔστι* Πύλος *πρὸ* **Πύλοιο**—Δη. *τί τοῦτο λέγει, πρὸ* **Πύλοιο**;

c) In Ach. 235 (a trochaic tetrameter recited by the chorus) occurs the poetic expression *διώκειν* (sc. *τὸν ἄνδρα*) *γῆν πρὸ γῆς*. Compare Aesch. Prom. 682 *γῆν πρὸ γῆς ἐλαύνομαι*.

d) In the following passages *πρό* is used in the sense *in behalf of*, with the verbs *ἀπύω* and *λάσκω*. Eq. 1018 f. *ὃς πρὸ σέθεν λάσκων καὶ ὑπὲρ σοῦ δεινὰ κεκραγὼς / σοὶ μισθὸν πορίζει*. 1023 *ἐγὼ μέν' εἰμ' ὁ κύων· πρὸ σοῦ γὰρ ἀπύω*. The first passage is a mock-oracle, and in the second Cleon repeats *πρό*, though he uses *σοῦ* instead of *σέθεν*.

e) This sub-section contains all the examples of the temporal use of *πρό* except in the expression *πρὸ τοῦ*, which is treated below in f). Ach. 1112 *ἀλλ' ἢ πρὸ δείπνου τὴν μίμαρκυν κατέδομαι*. Eq. 422 *ὥσπερ ἀκαλήφας ἐσθίων πρὸ χελιδόνων ἔκλεπτες*, that is *before the first sign of spring*. Vesp. 1362 f. *ἵν' αὐτὸν τωθάσω νεανικῶς, / οἵοις ποθ' οὗτος ἐμὲ πρὸ τῶν μυστηρίων*. Van Leeuwen interprets *πρὸ τῶν μυστηρίων* as equivalent to *πρὶν ἐμὲ μυηθῆναι*. Pax 892 f. *ἐνταυθοῖ γὰρ οὖν / πρὸ τοῦ πολέμου τὰ λάσανα τῇ βουλῇ ποτ' ἦν*. Ran. 872 *ὅπως ἂν εὔξωμαι πρὸ τῶν σοφισμάτων*.

f) The expression *πρὸ τοῦ*, *formerly*, is extremely frequent in Aristophanes, being found thirty-four times. The only example of the attributive use is in the first passage, immediately following. Eq. 573 f. *καὶ στρατηγὸς οὐδ' ἂν εἷς / τῶν πρὸ τοῦ σίτησιν ᾔτησ' ἐρόμενος* Κλεαίνετον. 1339 *τί δ' ἔδρων, κάτειπέ μοι, πρὸ τοῦ; ποῖός τις ἦ;* Nub. 5 *οἱ δ' οἰκέται ῥέγκουσιν· ἀλλ' οὐκ ἂν πρὸ τοῦ*. 653 f. *τίς ἄλλος ἀντὶ τουτουὶ τοῦ δακτύλου; / πρὸ τοῦ μέν, ἔτ' ἐμοῦ παιδὸς ὄντος, οὐτοσί*. 912 f. Αδ. *χρυσῷ πάττων μ' οὐ γιγνώσκεις. / Δι. οὐ δῆτα πρὸ τοῦ γ', ἀλλὰ μολύβδῳ*. 1290 f. *τὴν θάλατταν ἔσθ' ὅτι πλείονα / νυνὶ νομίζεις ἢ πρὸ τοῦ;* Vesp. 231 *μὰ τὸν Δί' οὐ μέντοι πρὸ τοῦ γε* (sc. *ἐβράδυνες*). 268 *οὐ μὴν πρὸ τοῦ γ' ἐφολκὸς ἦν*. Pax 349 f. *κοὐκέτ' ἄν μ' εὕροις δικαστὴν δριμὺν οὐδὲ δύσκολον, / οὐδὲ τοὺς τρόπους γε δήπου σκληρὸν ὥσπερ καὶ πρὸ τοῦ*. 401 f. *ἐπεί σε καὶ τιμῶσι μᾶλλον ἢ πρὸ τοῦ. / κλέπται γάρ εἰσι νῦν γε μᾶλλον ἢ πρὸ τοῦ*. 690 f. *πρὸ τοῦ μὲν οὖν / ἐψηλαφῶμεν ἐν σκότῳ τὰ πράγματα*. 1199 f. *ὡς πρὸ τοῦ / οὐδεὶς ἐπρίατ' ἂν δρέπανον οὐδὲ κολλύβου*. 1312 *ἀλλ' ὧ πρὸ τοῦ πεινῶντες ἐμβάλλεσθε τῶν λαγῴων*. Av. 199 f. *ἐγὼ γὰρ αὐτοὺς βαρβάρους ὄντας πρὸ τοῦ / ἐδίδαξα τὴν φωνήν*. Thes. 398 f. *δρᾶσαι δ' ἔθ' ἡμῖν οὐδὲν ὥσπερ καὶ πρὸ τοῦ / ἔξεστι*. 410 f. *πρὸς τοὺς*

γέροντάς θ' οἱ πρὸ τοῦ τὰς μείρακας / ἤγοντο. 418 f. ἃ δ' ἦν ἡμῖν πρὸ τοῦ / αὐταῖς ταμιεῦσαι καὶ προαιρούσαις λαθεῖν. 424 πρὸ τοῦ μὲν οὖν ἦν ἀλλ' ὑποῖξαι τὴν θύραν. Ran. 732 f. οἵσιν ἡ πόλις πρὸ τοῦ / οὐδὲ φαρμακοῖσιν εἰκῇ ῥᾳδίως ἐχρήσατ' ἄν. 976 f. τὰς οἰκίας / οἰκεῖν ἄμεινον ἢ πρὸ τοῦ. Eccl. 221 ff. καθήμεναι φρύγουσιν ὥσπερ καὶ πρὸ τοῦ· / ἐπὶ τῆς κεφαλῆς φέρουσιν ὥσπερ καὶ πρὸ τοῦ· / τὰ Θεσμοφόρι' ἄγουσιν ὥσπερ καὶ πρὸ τοῦ· / πέττουσι τοὺς πλακοῦντας ὥσπερ καὶ πρὸ τοῦ· / τοὺς ἄνδρας ἐπιτρίβουσιν ὥσπερ καὶ πρὸ τοῦ· / μοιχοὺς ἔχουσιν ἔνδον ὥσπερ καὶ πρὸ τοῦ· / αὐταῖς παροψωνοῦσιν ὥσπερ καὶ πρὸ τοῦ· / οἶνον φιλοῦσ' εὔζωρον ὥσπερ καὶ πρὸ τοῦ· / βινούμεναι χαίρουσιν ὥσπερ καὶ πρὸ τοῦ. 301 ff. ὅσοι πρὸ τοῦ μέν, ἡνίκ' ἔδει λαβεῖν / ἐλθόντ' ὀβολὸν μόνον, καθῆντο λαλοῦντες / ἐν τοῖς στεφανώμασιν. Plut. 95 εἰ πάλιν ἀναβλέψειας ὥσπερ καὶ πρὸ τοῦ. 1005 f. Χρ. πρὸ τοῦ δ' ὑπὸ τῆς πενίας ἄπανθ' ὑπήσθιεν. / Γρ. καὶ μὴν πρὸ τοῦ γ' ὀσημέραι νὴ τὼ θεὼ / ἐπὶ τὴν θύραν ἐβάδιζεν ἀεὶ τὴν ἐμήν.

g) The stereotyped expression προὔργου (= πρὸ ἔργου) occurs in two passages. Eccl. 784 ὦ δαιμόνι' ἀνδρῶν ἔα με τῶν προὔργου τι δρᾶν. Plut. 622 f. μὴ πάλιν τις αὖ / ἐλθὼν διακωλύσῃ τι τῶν προὔργου ποιεῖν.

11. **Πρός.** The strictly local uses appear only in the first subsection, while the remaining examples show various metaphorical relations. The extremely numerous passages in which πρὸς τῶν θεῶν and similar expressions are used to emphasize exclamations have been divided between several different sub-sections (f-i) according as they are used in commands, questions, etc. More detailed information is given below.

a) The preposition is used in the sense *before, immediately in front of, at,* while its object signifies some part of the body. In Vesp. 438, however, the sense is somewhat peculiar; see the remark below. Vesp. 1221 ξένος τις ἕτερος πρὸς κεφαλῆς Ἀκέστορος. πρὸς κεφαλῆς = *at the head* (*of Acestor* if we read Ἀκέστορος. If we adopt Dindorf's emendation Ἀκέστορος, πρὸς κεφαλῆς will refer to Κλέων in 1220). 438 ὦ Κέκροψ ἥρως ἄναξ τὰ πρὸς ποδῶν Δρακοντίδη. τὰ πρὸς ποδῶν = *the lower part* in allusion to the legend that Cecrops was partly of the form of a serpent. 1236 f. τί δ' ὅταν Θέωρος πρὸς ποδῶν κατακείμενος / ᾄδῃ Κλέωνος λαβόμενος τῆς δεξιᾶς; 1414 Ἰνοῖ κρεμαμένῃ πρὸς ποδῶν Εὐριπίδου. Εὐριπίδου is inserted unexpectedly because the reference is to one of his tragedies, but it is impossible to determine

exactly where or why Ino was hanging. Av. 66 *καὶ μὴν ἐροῦ τὰ πρὸς ποδῶν, enquire of what you see at my feet* (Merry).

b) In Ran. 1149 *πρός* is used in the sense *from,* with the notion of stealing implied: *οὕτω γ' ἂν εἴη πρὸς πατρὸς τυμβωρύχος.*

c) In Nub. 1121 f. *πρός* is used again in the sense *from, at the hands of,* with an expression of suffering evil: *ἢν δ' ἀτιμάσῃ τις ἡμᾶς θνητὸς ὢν οὔσας θεάς, / προσεχέτω τὸν νοῦν, πρὸς ἡμῶν οἷα πείσεται κακά.*

d) In the following passages the prepositional phrase is used with *ἐστί* and an infinitive or abstract substantive in expressions indicating that a certain action or habit is *characteristic* of some person. Compare the similar use of the genitive alone in III. 9 above. Eq. 191 f. *ἡ δημαγωγία γὰρ οὐ πρὸς μουσικοῦ / ἔτ' ἐστὶν ἀνδρὸς οὐδὲ χρηστοῦ τοὺς τρόπους.* Vesp. 369 *ταῦτα μὲν πρὸς ἀνδρός ἐστ' ἄνοντος ἐς σωτηρίαν.* 1013 f. *τοῦτο γὰρ σκαιῶν θεατῶν / ἐστὶ πάσχειν, κοὐ πρὸς ὑμῶν.* Thes. 177 f. *Ἀγάθων, σοφοῦ πρὸς ἀνδρός, ὅστις ἐν βραχεῖ / πολλοὺς καλῶς οἷός τε συντέμνειν λόγους.* The sentence is anacoluthic, since an infinitive should be expected instead of the relative clause. Soph. Ajax 1071 f. *καίτοι κακοῦ πρὸς ἀνδρὸς ἄνδρα δημότην / μηδὲν δικαιοῦν τῶν ἐφεστώτων κλύειν* also has an anacoluthon after *πρός* with the genitive, though here we have not a relative clause, but an infinitive with the subject repeated in the accusative case. Ran. 534 ff. *ταῦτα μὲν πρὸς ἀνδρός ἐστι νοῦν ἔχοντος καὶ φρένας / καὶ πολλὰ περιπεπλευκότος, / μετακυλίνδειν αὐτὸν ἀεὶ / πρὸς τὸν εὖ πράττοντα τοῖχον μᾶλλον ἢ γεγραμμένην / εἰκόν' ἑστάναι, λαβόνθ' ἓν σχῆμα· τὸ δὲ μεταστρέφεσθαι / πρὸς τὸ μαλθακώτερον / δεξιοῦ πρὸς ἀνδρός ἐστι καὶ φύσει Θηραμένους.* Plut. 353 ff. *τό τε γὰρ ἐξαίφνης ἄγαν / οὕτως ὑπερπλουτεῖν τό τ' αὖ δεδοικέναι / πρὸς ἀνδρὸς οὐδὲν ὑγιές ἐστ' εἰργασμένου.*

e) In Vesp. 646 f. (a lyrical passage) occurs the expression *πρὸς ἐμοῦ,* which may be freely translated *in a manner favorable to me*: *τὴν γὰρ ἐμὴν ὀργὴν πεπᾶ- / ναι χαλεπὸν νεανίᾳ μὴ πρὸς ἐμοῦ λέγοντι.*

f) In the following passages the phrases *πρὸς τῶν θεῶν* (*by the gods*), *πρὸς τῶν γονάτων* (*before your knees*), and similar expressions are used to emphasize earnest petitions or prohibitions. In Nub. 783 f., Pax 378 f., 1111 ff. the prepositional phrase is preceded by *ναί,* since the speaker repeats a request which the other person has already refused. Several passages containing the imperatives *φέρε*

and *φράσον* are given not here but in the next sub-section because of the question introduced by the imperative word. In the arrangement of the passages I have followed the alphabetical order of the words used as object of *πρός*. The passages with *πρὸς τῶν θεῶν* follow those with *πρὸς θεῶν*. Thes. 1018 ff. *κλύεις; ὦ / πρὸς αἰδοῦς σὲ τὰν ἐν ἄντροις, / κατάνευσον, ἔασον ὡς / τὴν γυναῖκά μ' ἐλθεῖν.* We may perhaps supply *ἀντιβολῶ* on which to make *σέ* depend; but the passage is corrupt, and some, following von Velsen, read *σὺ*. Rutherford proposed *πρὸς Ἄιδου*. Ach. 414 f. *ἀλλ' ἀντιβολῶ πρὸς τῶν γονάτων σ' Εὐριπίδη, / δός μοι ῥάκιόν τι τοῦ παλαιοῦ δράματος.* Eq. 1298 f. *'ἴθ' ὦ ἄνα πρὸς γονάτων, / ἔξελθε καὶ σύγγνωθι τῇ τραπέζῃ.'* Pax 1111 ff. **Τρ.** *οὐ γὰρ οἷόν τε / ἡμῖν προσδιδόναι, πρίν κεν λύκος οἶν ὑμεναιοῖ.* / **Ιε.** *ναὶ πρὸς τῶν γονάτων.* Thes. 936 ff. *ὦ πρύτανι πρὸς τῆς δεξιᾶς, ἥνπερ φιλεῖς / κοίλην προτείνειν ἀργύριον ἤν τις διδῷ, / χάρισαι βραχύ τί μοι καίπερ ἀποθανουμένῳ.* Av. 130 ff. *'πρὸς τοῦ Διὸς τοὐλυμπίου / ὅπως παρἐσει μοι καὶ σὺ καὶ τὰ παιδία / λουσάμενα πρῴ.* Pax 9 *ἄνδρες κοπρολόγοι προσλάβεσθε πρὸς θεῶν.* Av. 663 *ἐκβίβασον αὐτοῦ πρὸς θεῶν αὐτήν.* Eccl. 1095 **Γρ.**$^{\gamma}$ *ξυνεσπεσοῦμαι γὰρ μετὰ σοῦ.* **Νε**^{as}. *μὴ πρὸς θεῶν.* Plut. 1147 *ἀλλὰ ξύνοικον πρὸς θεῶν δέξασθέ με.* Eq. 341 *πάρες πάρες πρὸς τῶν θεῶν αὐτῷ διαρραγῆναι.* Nub. 783 f. **Σω.** *οὐκ ἂν διδάξαιμ' ἄν σ' ἔτι.* / **Στ.** *ὁτιὴ τί; ναὶ πρὸς τῶν θεῶν ὦ Σώκρατες.* 1103 f. *πρὸς τῶν θεῶν δέξασθέ μου / θοἰμάτιον.* Vesp. 760 *ἴθ' ὦ πάτερ πρὸς τῶν θεῶν ἐμοὶ πιθοῦ.* 919 *πρὸς τῶν θεῶν μὴ προκαταγίγνωσκ' ὦ πάτερ.* 1388 *ἴθι μοι παράστηθ', ἀντιβολῶ πρὸς τῶν θεῶν.* 1418 *μὴ μὴ καλέσῃ πρὸς τῶν θεῶν.* Pax 322 f. *μηδαμῶς πρὸς τῶν θεῶν / πρᾶγμα κάλλιστον διαφθείρητε διὰ τὰ σχήματα.* 376 f. *μὴ πρὸς τῶν θεῶν / ἡμῶν κατείπῃς, ἀντιβολῶ σε δέσποτα.* Lys. 850 *πρὸς τῶν θεῶν νυν ἐκκάλεσόν μοι Μυρρίνην.* 1245 *λαβὲ δῆτα τὰς φυσαλλίδας πρὸς τῶν θεῶν.* Thes. 228 f. *μηδαμῶς πρὸς τῶν θεῶν / προδῷς με.* Ran. 1248 *ἀλλ' ἐς τὰ μέλη πρὸς τῶν θεῶν αὐτοῦ τραποῦ.* Eccl. 562 f. *μηδαμῶς πρὸς τῶν θεῶν / τουτὶ ποιήσῃς μηδ' ἀφέλῃ μου τὸν βίον.* Pax 378 f. **Ερ.** *οὐκ ἂν σιωπήσαιμι.* **Τρ.** *ναὶ πρὸς τῶν κρεῶν, / ἀγὼ προθύμως σοι φέρων ἀφικόμην.*

g) In the following passages *πρὸς τῶν θεῶν* or some similar expression is used to emphasize questions. The imperative *tell me* is always implied and is sometimes expressed, as by *εἰπέ* in Nub. 200, by *φέρε* in 366, and by *φράσον* in 314 f. and Ran. 755 ff. Nub. 366 f. *ὁ Ζεὺς δ' ἡμῖν, φέρε πρὸς τῆς γῆς, οὐλύμπιος οὐ θεός ἐστιν;* 314 f. *πρὸς τοῦ Διὸς ἀντιβολῶ σε φράσον, τίνες εἶσ' ὦ Σώκρατες αὗται / αἱ φθεγξάμεναι*

τοῦτο τὸ σεμνόν; Ran. 755 ff. καί μοι φράσον / πρὸς Διός . . . / τίς οὗτος οὕνδον ἐστὶ θόρυβος καὶ βοὴ / χὠ λοιδορησμός; Vesp. 1136 τουτὶ τὸ κακὸν τί ἐστι πρὸς πάντων θεῶν; Ach. 95 πρὸς τῶν θεῶν ἄνθρωπε ναύφαρκτον βλέπεις; Eq. 1390 f. πρὸς τῶν θεῶν, / ἔξεστιν αὐτῶν κατατριακοντουτίσαι; Nub. 200 πρὸς τῶν θεῶν τί γὰρ τάδ' ἐστίν; εἰπέ μοι. 481 τί δέ; τειχομαχεῖν μοι διανοεῖ πρὸς τῶν θεῶν; Vesp. 484 ἆρ' ἂν ὦ πρὸς τῶν θεῶν ὑμεῖς ἀπαλλαχθεῖτέ μου; 1218 πρὸς τῶν θεῶν ἐνύπνιον ἐστιώμεθα; Av. 69 ἀτὰρ σὺ τί θηρίον ποτ' εἶ πρὸς τῶν θεῶν; 996 f. πρὸς τῶν θεῶν / σὺ δ' εἶ τίς ἀνδρῶν; Thes. 171 f. Αγ. ταῦτα γάρ τοι γνοὺς ἐγὼ / ἐμαυτὸν ἐθεράπευσα. Μν. πῶς πρὸς τῶν θεῶν; Plut. 458 ff. οὐδὲν γὰρ ὦ πρὸς τῶν θεῶν νομίζετε / ἀδικεῖν με τὸν Πλοῦτον ποιεῖν πειρωμένω / βλέψαι πάλιν; 842 f. τὸ τριβώνιον δὲ τί δύναται πρὸς τῶν θεῶν, / ὃ φέρει μετὰ σοῦ τὸ παιδάριον τουτί; φράσον. 1176 ἡ δ' αἰτία τίς ἐστιν ὦ πρὸς τῶν θεῶν;

h) In two passages the expressions πρὸς τῆς Ἑστίας and πρὸς θεῶν are used in affirmations (in the first passage an affirmation on the part of Chremylus is anticipated). Plut. 395 Βλ. λέγεις ἀληθῆ; Χρ. φημί. Βλ. πρὸς τῆς Ἑστίας; Fr. 51 πρὸς θεῶν ἔραμαι τέττιγα φαγεῖν / καὶ κερκώπην θηρευσαμένη / καλάμῳ λεπτῷ.

i) In Lys. 857 is found the expression ὦ πρὸς τῶν θεῶν indicating Cinesias' wonder at what Lysistrata has just said.

12. Ὑπέρ. The local use is found only in a); the other subsections contain various metaphorical uses. There are no examples of the attributive use of phrases with ὑπέρ. In b), c), and d) I have followed the alphabetical order of the verbs on which the phrases depend.

a) In the following passages the sense of ὑπέρ is *upon* or *over*. Ach. 318 ὑπὲρ ἐπιξήνου 'θελήσω τὴν κεφαλὴν ἔχων λέγειν. 355 ἐμοῦ 'θέλοντος ὑπὲρ ἐπιξήνου λέγειν. Av. 1337 f. γενοίμαν αἰετὸς ὑψιπέτας, / ὡς ἀμποταθείην ὑπὲρ ἀτρυγέτου.

b) In the following passages the prepositional phrases are used with verbs of emotion (ἄχθομαι and δέδοικα). The object of ὑπέρ designates the person in whose interest the fear or vexation is felt. Lys. 10 καὶ πόλλ' ὑπὲρ ἡμῶν τῶν γυναικῶν ἄχθομαι. Ran. 1260 καὶ δέδοιχ' ὑπὲρ αὐτοῦ.

c) In the following passages ὑπέρ is used in the sense *in behalf of* with verbs of *speaking* and *pleading*. Vesp. 570 f. κἄπειθ' ὁ πατὴρ ὑπὲρ αὐτῶν / ὥσπερ θεὸν ἀντιβολεῖ με τρέμων τῆς εὐθύνης ἀπολῦσαι.

Eq. 1018 f. *ὑπὲρ σοῦ δεινὰ κεκραγὼς / σοὶ μισθὸν ποριεῖ.* This passage forms part of a mock-oracle. Ach. 316 *εἰ σὺ τολμήσεις ὑπὲρ τῶν πολεμίων ἡμῖν λέγειν.* 356 *ὑπὲρ Λακεδαιμονίων ἅπανθ' ὅσ' ἂν λέγω.* 369 *λέξω δ' ὑπὲρ Λακεδαιμονίων ἃ μοι δοκεῖ.* 482 *μέλλων ὑπὲρ Λακεδαιμονίων ἀνδρῶν λέγειν.* Thes. 90 f. *ἐκκλησιάσοντ' ἐν ταῖς γυναιξὶ κἂν δέῃ / λέξονθ' ὑπὲρ ἐμοῦ.* 542 *εἶπον ἀγίγνωσκον ὑπὲρ Εὐριπίδου δίκαια.* *ὑπὲρ Εὐριπίδου* should probably be construed with *εἶπον* rather than with *ἐγίγνωσκον.* 545 *ὑπὲρ ἀνδρὸς ἀντειπεῖν.* 649 f. *ταῦτ' ἄρ' ὑπὲρ Εὐριπίδου / ἡμῖν ἐλοιδορεῖτο.*

d) In the following passages the object of *ὑπέρ* designates the person on whose behalf some battle is fought or some act of any kind is performed. Vesp. 1118 f. *τῆσδε τῆς χώρας ὕπερ / μήτε κώπην μήτε λόγχην μήτε φλύκταιναν λαβών.* Pax 93 f. *ὑπὲρ Ἑλλήνων πάντων πέτομαι / τόλμημα νέον παλαμησάμενος.* Vesp. 1037 *ἀλλ' ὑπὲρ ὑμῶν ἔτι καὶ νυνὶ πολεμεῖ.* Pax 759 f. *ἀλλ' ὑπὲρ ὑμῶν πολεμίζων / ἀντεῖχον ἀεὶ καὶ τῶν ἄλλων νήσων.* 150 *ὑμεῖς δέ γ', ὑπὲρ ὧν τοὺς πόνους ἐγὼ πονῶ.*

e) In the following passages the sense of *ὑπέρ* is *instead of,* one person being represented as performing or suffering an action in another's place. Nub. 839 *ἀλλ' ὡς τάχιστ' ἐλθὼν ὑπὲρ ἐμοῦ μάνθανε.* Vesp. 1419 *ἐγὼ γὰρ ὑπὲρ αὐτοῦ δίκην δίδωμί σοι.* Lys. 210 *λεγέτω δ' ὑπὲρ ὑμῶν μί' ἅπερ ἂν κἀγὼ λέγω.* Thes. 751 f. *ἀλλ' ἔμ' ὅ τι χρῄζεις ποίει / ὑπέρ γε τούτου.*

13. Ὑπό. The local uses are found in a) (and possibly in b). The remaining uses are agential (c), d), e), f), causal (g), h), i), instrumental (j), and comitative (k). No attributive phrases with *ὑπό* are found. The form *ὑπαί* occurs in Ach. 970.

a) In the following passages *ὑπό* is used concretely in the sense *under.* Vesp. 205 f. *ὑποδυόμενός τις οὑτοσὶ / ὑπὸ τῶν κεραμίδων ἡλιαστὴς ὀροφίας.* Lys. 985 *κἄπειτα δόρυ δῆθ' ὑπὸ μάλης ἥκεις ἔχων;* Thes. 280 f. *καομένων τῶν λαμπάδων / ὅσον τὸ χρῆμ' ἀνέρχεθ' ὑπὸ τῆς λιγνύος.* The text and its interpretation are both doubtful. Enger translates *ὑπὸ τῆς λιγνύος sub fumo,* construing it with *ἀνέρχεται* and proposing to take *καομένων τῶν λαμπάδων* either as an absolute genitive or as dependent on *λιγνύος.* Fritzsche, more awkwardly to my feeling, interprets *vide, quanta res in templum ascendat taedarum, quas fumans ignis comburit,* making *ὑπὸ τῆς λιγνύος* depend on *καομένων* and *λαμπάδων* on *χρῆμα.* Reiske changed *ἀνέρχεθ' ὑπὸ* to *ἀνέρχεται,*

making *καομένων τῶν λαμπάδων* genitive absolute and *τῆς λιγνύος* dependent on *χρῆμα*.

b) Av. 1069 ff. *ἑρπετά τε καὶ δάκετα πάνθ' ὅσαπερ / ἔστιν ὑπ' ἐμᾶς πτέρυγος / ἐν φοναῖς ὄλλυται.* The prepositional phrase is difficult. Van Leeuwen translates *omnia quae repunt mordentque, quidquid est sub mea ala—i. e.—quidquid circumvolitans possum assequi—caede perimitur.* But Sobolewski translates *serpentia et mordentia omnia, quaecunque sunt, sub ala mea necibus intereunt,* regarding *ὑπ' ἐμᾶς πτέρυγος* as a substitute for *ὑπ' ἐμοῦ* and construing it with *ὄλλυται*. The former interpretation seems to me slightly preferable, though *ὑπό* is rather unnatural, and Kock's emendation *ἐπ'* is tempting.

c) In the following passages the object of *ὑπό* designates a personal agent, and the verb on which the phrase depends is passive in form as well as in sense. The examples are arranged in the alphabetical order of the verbs. Nub. 169 *πρώην δέ γε γνώμην μεγάλην ἀφῃρέθη / ὑπ' ἀσκαλαβώτου.* 624 f. *κἄπειθ' ὑφ' ἡμῶν τῶν θεῶν / τὸν στέφανον ἀφῃρέθη.* Av. 808 *τάδ' οὐχ ὑπ' ἄλλων ἀλλὰ τοῖς αὐτῶν πτεροῖς.* In the Aeschylean passage (Fr. 139 Nauck) from which this verse is quoted, the following verse begins *ἁλισκόμεσθα.* Ach. 699 ff. *νῦν δ' ὑπ' ἀνδρῶν πονη- / ρῶν σφόδρα διωκόμεθα, / κἄτα προσαλισκόμεθα.* The prepositional phrase belongs with both verbs. Pax 380 *ἀλλ' ὦ μέλ' ὑπὸ τοῦ Διὸς ἁμαλδυνθήσομαι.* Ach. 114 *ἄλλως ἄρ' ἐξαπατώμεθ' ὑπὸ τῶν πρέσβεων*; Eq. 1103 *ἐξηπατήθην ὑπό τε σοῦ καὶ Θουφάνους.* Nub. 997 *μήλῳ βληθεὶς ὑπὸ πορνιδίου.* Ach. 630 *διαβαλλόμενος δ' ὑπὸ τῶν ἐχθρῶν.* Eq. 273 *ὦ πόλις καὶ δῆμ' ὑφ' οἵων θηρίων γαστρίζομαι.* Ach. 680 *ὑπὸ νεανίσκων ἐᾶτε καταγελᾶσθαι ῥητόρων.* Vesp. 515 f. *καταγελώμενος μὲν οὖν / οὐκ ἐπαΐεις ὑπ' ἀνδρῶν, οὓς σὺ μόνον οὐ προσκυνεῖς.* Ach. 677 f. *οὐ γὰρ ἀξίως . . . / γηροβοσκούμεσθ' ὑφ' ὑμῶν.* Eq. 352 *ὑπὸ σοῦ μονωτάτου κατεγλωττισμένην σιωπᾶν.* Nub. 12 f. *ἀλλ' οὐ δύναμαι δείλαιος εὕδειν δακνόμενος / ὑπὸ τῆς δαπάνης καὶ τῆς φάτνης καὶ τῶν χρεῶν.* Ach. 216 f. *ὑπ' ἐμοῦ τότε δι- / ωκόμενος.* 699 ff. (*διωκόμεθα*). See above under *ἁλίσκομαι.* Eccl. 1054 f. *μηδαμῶς με περιίδῃς / ἑλκόμενον ὑπὸ τῆσδε.* Lys. 26 f. *ἀλλ' ἔστιν ὑπ' ἐμοῦ πρᾶγμ' ἀνεζητημένον / πολλαῖσί τ' ἀγρυπνίαισιν ἐρριπτασμένον.* Eq. 1229 f. *ἐπεί μοι χρησμός ἐστι Πυθικὸς / φράζων ὑφ' οὗ † δεήσει μ' † ἡττᾶσθαι μόνου.* The long final syllable of *δεήσει* in this position is unmetrical. Hermann proposed *ὑφ' οὗ δεήσει μ' ἀνδρὸς ἡττᾶσθαι μόνου.* Van Leeuwen, after Herwerden,

reads *φράζων ὑφ' οὗ δεῖ μ' ἀνδρὸς ἡττᾶσθαι μόνου*, and Kock reads *φράζων ὑφ' οὗ δίκη 'στί μ' ἡττᾶσθαι μόνου*, his own emendation. Nub. 524 f. *ὑπ' ἀνδρῶν φορτικῶν / ἡττηθείς.* 947 f. *κεντούμενος ὥσπερ ὑπ' ἀνθρηνῶν / ὑπὸ τῶν γνωμῶν ἀπολεῖται.* *ὑπὸ τῶν γνωμῶν* should probably be taken with *κεντούμενος* in a metaphorical sense. Lys. 423 *ὑπὸ τῶν γυναικῶν ἀποκέκλῃμαι ταῖς πύλαις.* 729 f. *οἶκοι γάρ ἐστιν ἔριά μοι Μιλήσια / ὑπὸ τῶν σέων κατακοπτόμενα.* Nub. 640 *ὑπ' ἀλφιταμοιβοῦ παρεκόπην διχοινίκῳ.* Ach. 706 f. *ἰδὼν / ἄνδρα πρεσβύτην ὑπ' ἀνδρὸς τοξότου κυκώμενον.* Vesp. 699 *ὑπὸ τῶν ἀεὶ δημιζόντων οὐκ οἶδ' ὅπῃ ἐγκεκύκλησαι.* Pax 449 *ληφθεὶς ὑπὸ λῃστῶν.* Fr. 10 (last verse) *λαμβανόμεσθ' ὑπ' αὐτῶν.* Av. 1086 *συλληφθέντες ὑπὸ τῶν ὀρνέων.* 454 ff. *ἐξειπών . . . / δύναμίν τινα μείζω / παραλειπομένην ὑπ' ἐμῆς φρενὸς ἀξυνέτου.* Nub. 725 *ὑπὸ τῶν κόρεων εἴ μού τι περιλειφθήσεται.* Thes. 493 *ὅταν μάλισθ' ὑπό του ληκώμεθα.* Lys. 655 *ἀλλ' ὑφ' ὑμῶν διαλυθῆναι προσέτι κινδυνεύομεν.* Eq. 57 *αὐτὸς παρέθηκε τὴν ὑπ' ἐμοῦ μεμαγμένην* (sc. *μᾶζαν*). 1168 f. *ἐγὼ δὲ μυστίλας μεμυστιλημένας / ὑπὸ τῆς θεοῦ.* 138 f. *τὸν προβατοπώλην ἦν ἄρ' ἀπολέσθαι χρεὼν / ὑπὸ βυρσοπώλου*; Lys. 760 f. *ἐγὼ δ' ὑπὸ τῶν γλαυκῶν γε τάλαιν' ἀπόλλυμαι / ταῖς ἀγρυπνίαισι κακκαβαζουσῶν ἀεί.* Eccl. 1079 *ἦν οὖν ὑφ' ὑμῶν πρῶτον ἀπόλωμαι κακῶς.* Lys. 1007 f. *τουτὶ τὸ πρᾶγμα πανταχόθεν ξυνομώμοται / ὑπὸ τῶν γυναικῶν.* Eq. 69 f. *πατούμενοι / ὑπὸ τοῦ γέροντος.* Thes. 386 f. *προπηλακιζομένας ὁρῶσ' ἡμᾶς ὑπὸ / Εὐριπίδου τοῦ τῆς λαχανοπωλητρίας.* Av. 1492 *πληγεὶς ὑπ' αὐτοῦ* Ach. 164 *ὑπὸ τῶν Ὀδομάντων τὰ σκόροδα πορθούμενος.* Av. 1383 *ὑπὸ σοῦ πτερωθείς.* Lys. 26 f. (*ἐρριπτασμένον*). See above under *ζητῶ*. Eq. 1308 *ὑπὸ τερηδόνων σαπεῖσα.* Plut. 1082 f. *οὐκ ἂν διαλεχθείην διεσπλεκωμένῃ / ὑπὸ μυρίων ἐτῶν γε καὶ τρισχιλίων.* *ἐτῶν* is used in place of *ἀνδρῶν* for comic effect. Thes. 491 f. *οὐδ' ὡς ὑπὸ τῶν δούλων τε κὠρεωκόμων / σποδούμεθα.* Nub. 213 *ὑπὸ γὰρ ἡμῶν παρετάθη καὶ Περικλέους.* Vesp. 319 *τηροῦμαι δ' ὑπὸ τῶνδε.* Av. 285 *ὑπό τε συκοφαντῶν τίλλεται.* Thes. 543 *διὰ τοῦτο τιλλομένην με δεῖ δοῦναι δίκην ὑφ' ὑμῶν*; *ὑφ' ὑμῶν* belongs with *τιλλομένην*. Eq. 257 *ὑπ' ἀνδρῶν τύπτομαι ξυνωμοτῶν.* 730 f. *διὰ σὲ τύπτομαι / ὑπὸ τουτουὶ καὶ τῶν νεανίσκων.* Nub. 1340 f. *ὡς δίκαιον καὶ καλὸν / τὸν πατέρα τύπτεσθ' ἐστὶν ὑπὸ τῶν υἱέων.* Ach. 823 f. **Με.** *Δικαιόπολι Δικαιόπολι φαντάδδομαι / Δι. ὑπὸ τοῦ*; Ran. 921 *οἵ' ἄρ' ἐφενακιζόμην ὑπ' αὐτοῦ.* 29 *πῶς γὰρ φέρεις, ὅς γ' αὐτὸς ὑφ' ἑτέρου φέρει*; Lys. 870 f. *ἀλλ' οὐ βούλεται / ὑπ' ἐμοῦ φιλεῖσθαι.* 896 f. *ὀλίγον μέλει σοι τῆς κρόκης φορουμένης / ὑπὸ τῶν ἀλεκτρυόνων*; Av. 338 *διαφορηθῆναί θ' ὑφ' ἡμῶν.* 355 *ἵν' ὑπὸ τούτων διαφορηθῶ*; Lys. 321 ff. *πέτου πέτου Νικοδίκη,*

/ πρὶν ἐμπεπρῆσθαι Καλύκην / τε καὶ Κρίτυλλαν περιφυσήτω / † ὑπό τε νόμων † ἀργαλέων / ὑπό τε γερόντων ὀλέθρων. Oeri proposed *τ' ἀνέμων* in place of *τε νόμων*. Vesp. 439 *περιορᾷς οὕτω μ' ὑπ' ἀνδρῶν βαρβάρων χειρούμενον;*

Thes. 1029 ff. shows a construction which, if von Velsen's emendation of the text is accepted, will belong in the present sub-section. *οὐ / χοροῖσιν οὐδ' ὑφ' ἡλίκων νεανίδων / κημὸν ἔστηκ' ἔχουσα.* Von Velsen's suggestion, which is favored by Sobolewski, is that some word such as *προπεμφθεῖσα* may have dropped out of the text, leaving nothing on which *ὑφ' ἡλίκων νεανίδων* may depend. The metre is lyrical and non-antistrophic and is too irregular to be of much assistance in determining the text. If it is allowed to stand as it is *ὑπό* may be interpreted as equivalent to *μετά*, but the construction is awkward and cannot be explained by reference to the examples listed below in k), where the objects of *ὑπό* do not designate persons.

d) In the following passages *ὑπό* with the genitive of the personal agent is used with the verb *πάσχω*. Ach. 167 f *ταυτὶ περιείδεθ' οἱ πρυτάνεις πάσχοντά με / ἐν τῇ πατρίδι καὶ ταῦθ' ὑπ' ἀνδρῶν βαρβάρων;* 377 f. *αὐτός τ' ἐμαυτὸν ὑπὸ Κλέωνος ἄπαθον / ἐπίσταμαι.* Lys. 1041 *οὔτε δράσω φλαῦρον οὐδὲν οὔθ' ὑφ' ὑμῶν πείσομαι.* 1145 f. *ταυτὶ παθόντες τῶν Ἀθηναίων ὕπο / δηοῦτε χώραν, ἧς ὑπ' εὖ πεπόνθατε;* *ἧς*, though its antecedent *χώραν* has its literal sense *land*, refers itself rather to the inhabitants. Eccl. 1105 f. *ἐάν τι πολλὰ πολλάκις πάθω / ὑπὸ τοῖνδε τοῖν κασαλβάδοιν.* Plut. 1029 *τὸν εὖ παθόνθ' ὑπ' ἐμοῦ πάλιν μ' ἀντευποιεῖν.*

e) In the following passages *ὑπό* with the genitive of the agent is used with intransitive and other verbs having passive implications. The verbs are *ἀκούω*, *γίγνομαι* (in the sense *become*, followed by an adjective), and *εὐδαιμονῶ*. Eq. 820 *οὔκουν ταυτὶ δεινὸν ἀκούειν ὦ Δῆμ' ἐστίν μ' ὑπὸ τούτου;* Nub. 528 f. *ὑπ' ἀνδρῶν, οἷς ἡδὺ καὶ λέγειν, / ὁ σώφρων τε χὠ καταπύγων ἄριστ' ἠκουσάτην.* Thes. 386 ff. *προπηλακιζομένας ὁρῶσ' ἡμᾶς ὑπὸ / Εὐριπίδου τοῦ τῆς λαχανοπωλητρίας / καὶ πολλὰ καὶ παντοῖ' ἀκουούσας κακά.* 1162 f. *ἐφ' ᾧτ' ἀκοῦσαι μηδὲν ὑπ' ἐμοῦ μηδαμὰ / κακὸν τὸ λοιπόν.* Eq. 629 f. *ἡ βουλὴ δ' ἅπασ' ἀκροωμένη / ἐγένεθ' ὑπ' αὐτοῦ ψευδατραφάξυος πλέα.* 1162 f. *ἀλλ' ἦ μεγάλως εὐδαιμονήσω τήμερον / ὑπὸ τῶν ἐραστῶν νὴ Δί' ἦ 'γὼ θρύψομαι.*

f) In the following passages the object of *ὑπό* designates a thing, not a person, but it has nevertheless the character of an agent rather than of an instrument. The verbs are all true passives.

Nub. 240 f. *ὑπὸ γὰρ τόκων χρήστων τε δυσκολωτάτων / ἄγομαι φέρομαι, τὰ χρήματ' ἐνεχυράζομαι.* Av. 1447 f. *ὑπὸ γὰρ λόγων ὁ νοῦς τε μετεωρίζεται / ἐπαίρεταί τ' ἄνθρωπος.* Ach. 18 *ἐδήχθην ὑπὸ κονίας τὰς ὀφρῦς.* Eccl. 4 *τροχῷ γὰρ ἐλαθεὶς κεραμικῆς ῥύμης ὕπο.* Av. 1298 f. *καὶ γὰρ ᾖκειν ὄρτυγι / ὑπὸ στυφοκόπου τὴν κεφαλὴν πεπληγμένῳ.* Ran. 1214 *οἴμοι πεπλήγμεθ' αὖθις ὑπὸ τῆς ληκύθου.* Ach. 925 *σελαγοῖντ' ἂν ὑπὸ τίφης τε καὶ θρυαλλίδος*; 1192 f. *διόλλυμαι / δορὸς ὑπὸ πολεμίου τυπείς.*

g) In the following passages the object of *ὑπό* designates some emotion which is felt by the subject and causes him to act in a certain manner. The only genitives here included are *δέους, ἡδονῆς, μίσους, ὀργῆς,* and *φιληδίας,* and the examples are arranged in the alphabetical order of these words. Ach. 350 f. *ὑπὸ τοῦ δέους δὲ τῆς μαρίλης μοι συχνὴν / ὁ λάρκος ἐνετίλησεν.* 581 *ὑπὸ τοῦ δέους γὰρ τῶν ὅπλων εἰλιγγιῶ.* Eq. 231 *ὑπὸ τοῦ δέους γὰρ αὐτὸν οὐδεὶς ἤθελεν / τῶν σκευοποιῶν εἰκάσαι.* Pax 932 f. (sc. *ἵνα*) *οἱ καθήμενοι / ὑπὸ τοῦ δέους λέγωσ' Ἰωνικῶς ὀὶ—.* Av. 86 f. *χὠ κολοιὸς μοῖχεται / ὑπὸ τοῦ δέους.* Eccl. 1061 f. *αὐτοῦ τι δρῶντα πυρρὸν ὄψει μ' αὐτίκα / ὑπὸ τοῦ δέους.* Plut. 693 *ὑπὸ τοῦ δέους βδέουσα.* Vesp. 271 f. *ἦν τί πως ἀκούσας / τοὐμοῦ μέλους ὑφ' ἡδονῆς ἐρπύσῃ θύραζε.* Pax 324 f. *ὑφ' ἡδονῆς / οὐκ ἐμοῦ κινοῦντος αὐτὸ τὸ σκέλει χορεύετον.* Av. 1284 f. *πάντα δ' ὑπὸ τῆς ἡδονῆς / ποιοῦσιν ἅπερ ὄρνιθες ἐκμιμούμενοι.* Plut. 288 f. *βούλομαι χορεῦσαι / ὑφ' ἡδονῆς.* 739 *ἐγὼ δὲ τὼ χεῖρ' ἀνεκρότησ' ὑφ' ἡδονῆς.* 752 f. *αὐτὸν ἠσπάζοντο καὶ / ἐδεξιοῦνθ' ἅπαντες ὑπὸ τῆς ἡδονῆς.* Lys. 793 *κοὐκέτι κατῆλθε πάλιν οἴκαδ' ὑπὸ μίσους.* 814 *ᾤχεθ' ὑπὸ μίσους.* Vesp. 1083 *ὑπ' ὀργῆς τὴν χελύνην ἐσθίων.* Pax 613 *καὶ πίθος πληγεὶς ὑπ' ὀργῆς ἀντελάκτισεν πίθῳ.* Lys. 504 f. *χαλεπὸν γὰρ / ὑπὸ τῆς ὀργῆς αὐτὰς ἴσχειν.* 1023 *ἀλλ' ὑπ' ὀργῆς γὰρ πονηρᾶς καὶ τότ' ἀπέδυν ἐγώ.* Ran. 854 f. *ἵνα μὴ κεφαλαίῳ τὸν κρόταφόν σου ῥήματι / θενὼν ὑπ' ὀργῆς ἐκχέῃ τὸν Τήλεφον.* Plut. 307 *γρυλίζοντες ὑπὸ φιληδίας.* 311 f. (sc. *σε*) *λαβόντες ὑπὸ φιληδίας / τὸν Λαρτίου μιμούμενοι τῶν ὄρχεων κρεμῶμεν.* *ὑπὸ φιληδίας* qualifies the whole action and probably depends no more on one verb than on another.

h) In the following passages the object of *ὑπό* designates some condition of the subject's health, intelligence, character, or circumstances which causes him to act in a certain manner. Av. 577 *ἦν δ' οὖν ὑμᾶς μὲν ὑπ' ἀγνοίας εἶναι νομίσωσι τὸ μηδέν.* Ran. 1087 f. *λαμπάδα δ' οὐδεὶς οἷός τε φέρειν / ὑπ' ἀγυμνασίας ἔτι νυνί.* 918 f. Δι. *τί δὲ ταῦτ' ἔδρασ' ὁ δεῖνα*; / Ευ. *ὑπ' ἀλαζονείας.* Plut. 1034 *ὑπὸ τοῦ γὰρ*

ἄλγους κατατέτηκα. Pax 414 f. *ταῦτ' ἄρα πάλαι τῶν ἡμερῶν παρεκλεπτέτην / καὶ τοῦ κύκλου παρέτρωγον ὑφ' ἁμαρτωλίας.* Av. 474 f. *τὴν δ' ἀποροῦσαν / ὑπ' ἀμηχανίας τὸν πατέρ' αὐτῆς ἐν τῇ κεφαλῇ κατορύξαι.* Eq. 515 *οὐχ ὑπ' ἀνοίας τοῦτο πεπονθώς.* Fr. 618 *ὑπὸ τοῦ γέλωτος εἰς Γέλαν ἀφίξομαι.* Ach. 689 *ὁ δ' ὑπὸ γήρως μασταρύζει.* Vesp. 106 *ὑπὸ δυσκολίας δ' ἅπασι τιμῶν τὴν μακράν.* Ran. 816 f. *μανίας ὑπὸ δεινῆς / ὄμματα στροβήσεται.* Av. 104 Επ. *ἐξερρύηκε* (sc. *τὰ πτερά*)—Ευ. *πότερον ὑπὸ νόσου τινός;* Plut. 1005 *πρὸ τοῦ δ' ὑπὸ τῆς πενίας ἅπανθ' ὑπήσθιεν.* Nub. 855 *ἐπελανθανόμην ἂν εὐθὺς ὑπὸ πλήθους ἐτῶν.* Vesp. 1487 *πλευρὰν λυγίσαντος ὑπὸ ῥώμης.* Av. 489 ff. *ὑπὸ τῆς ῥώμης τῆς τότ' ἐκείνης . . . / ἀναπηδῶσιν πάντες ἐπ' ἔργον. . . .* Lys. 507 f. *ἡμεῖς τὸν μὲν πρότερον πόλεμον † καὶ τὸν χρόνον ἠνεσχόμεθα † / ὑπὸ σωφροσύνης τῆς ἡμετέρας τῶν ἀνδρῶν ἅττ' ἐποιεῖτε.* Porson proposed to correct the metre by reading *καὶ χρόνον ἠνεσχόμεθ' ὑμῶν.* In any case the syntax of *ὑπὸ σωφροσύνης* is not affected. Vesp. 94 f. *ὑπὸ τοῦ δὲ τὴν ψῆφόν γ' ἔχειν εἰωθέναι / τοὺς τρεῖς ξυνέχων τῶν δακτύλων ἀνίσταται.* 1045 *ἃς ὑπὸ τοῦ μὴ γνῶναι καθαρῶς ὑμεῖς ἐποιήσατ' ἀναλδεῖς.* Plut. 817 f. *ἀποψώμεσθα δ' οὐ λίθοις ἔτι, / ἀλλὰ σκοροδίοις ὑπὸ τρυφῆς ἑκάστοτε.* Nub. 835 f. *ὧν ὑπὸ τῆς φειδωλίας / ἀπεκείρατ' οὐδεὶς πώποτ' οὐδ' ἠλείψατο.* Av. 1300 *ᾖδον δ' ὑπὸ φιλορνιθίας πάντες μέλη.* Pax 25 f. *ὑπὸ φρονήματος / βρενθύεταί τε καὶ φαγεῖν οὐκ ἀξιοῖ.*

i) In the following passages the object of *ὑπό* designates some concrete or abstract cause which helps to bring about the action but is external to the agent who performs it. Av. 734 f. *ὥστε παρέσται κοπιᾶν ὑμῖν / ὑπὸ τῶν ἀγαθῶν.* Eq. 804 *ἀλλ'* (sc. *ἵνα*) *ὑπ' ἀνάγκης ἅμα καὶ χρείας καὶ μισθοῦ πρός σε κεχήνῃ.* Nub. 405 f. *κἄπειθ' ὑπ' ἀνάγκης / ῥήξας αὐτὰς ἔξω φέρεται σοβαρὸς διὰ τὴν πυκνότητα.* Av. 296 *οὐδ' ἰδεῖν ἔτ' ἔσθ' ὑπ' αὐτῶν πετομένων τὴν εἴσοδον.* Nub. 164 *τὸν πρωκτὸν ἠχεῖν ὑπὸ βίας τοῦ πνεύματος.* Ach. 615 ff. *οἷς ὑπ' ἐράνου τε καὶ χρεῶν πρώην ποτέ, / . . . / ἅπαντες 'ἐξίστω' παρήνουν οἱ φίλοι.* Lys. 327 ff. *ἐμπλησαμένη τὴν ὑδρίαν κνεφαία / μόλις ἀπὸ κρήνης ὑπ' ὄχλου καὶ θορύβου / καὶ πατάγου χυτρείου.* The *ὑπό*-phrase explains *μόλις.* Ran. 939 *ἀλλ' ὡς παρέλαβον τὴν τέχνην παρὰ σοῦ τὸ πρῶτον εὐθὺς / οἰδοῦσαν ὑπὸ κομπασμάτων καὶ ῥημάτων ἐπαχθῶν.* 1280 *ὑπὸ τῶν κόπων γὰρ τὼ νεφρὼ βουβωνιῶ.* Pax 483 *ὑπὸ τοῦ γε λιμοῦ νὴ Δί' ἐξολωλότες.* Plut. 1174 *ἀπόλωλ' ὑπὸ λιμοῦ.* Lys. 987 f. *ἢ βουβωνιᾷς / ὑπὸ τῆς ὁδοῦ;* Eq. 803 (sc. *ἵν'* ὁ δῆμος) *ὑπὸ τοῦ πολέμου καὶ τῆς ὁμίχλης ἃ πανουργεῖς μὴ καθορᾷ σου.* Av. 1125 ff. *κάλλιστον ἔργον καὶ μεγαλοπρεπέστατον· / ὥστ' ἂν ἐπάνω μὲν Προξενίδης ὁ Κομπασεὺς / καὶ Θεογένης ἐναντίω δύ'*

ἅρματε, / ἵππων ὑπόντων μέγεθος ὅσον ὁ δούριος, / ὑπὸ τοῦ πλάτους ἂν παρελασαίτην. Plut. 537 f. *φθειρῶν τ' ἀριθμὸν καὶ κωνώπων καὶ ψυλλῶν οὐδὲ λέγω σοι / ὑπὸ τοῦ πλήθους.* Eq. 803 *ὑπὸ τοῦ πολέμου.* See above under *ὁμίχλη.* Nub. 407 *ὑπὸ τοῦ ῥοίβδου καὶ τῆς ῥύμης αὐτὸς ἑαυτὸν κατακάων.* Vesp. 1084 *ὑπὸ δὲ τῶν τοξευμάτων οὐκ ἦν ἰδεῖν τὸν οὐρανόν.* Lys. 3 *οὐδ' ἂν διελθεῖν ἦν ἂν ὑπὸ τῶν τυμπάνων.*

j) In the following passages the object of *ὑπό* has more the nature of an instrument than of a cause; but in no case does the word signify a concrete object. Eq. 719 f. *ὑπό γε δεξιότητος τῆς ἐμῆς / δύναμαι ποιεῖν τὸν δῆμον εὐρὺν καὶ στενόν.* Ran. 1244 *'Ζεύς, ὡς λέλεκται τῆς ἀληθείας ὕπο'* —. This verse is a Euripidean quotation. 346 ff. *ἀποσείονται δὲ λύπας / χρονίους τ' ἐτῶν / παλαιῶν ἐνιαυτοὺς / ἱερᾶς ὑπὸ τιμᾶς,* by (*their participation in*) *the sacred festival.* Lys. 269 f. *ἐμπρήσωμεν αὐτόχειρες / πάσας, ὑπὸ ψήφου μιᾶς.* The scholiast paraphrases *ὑπὸ ψήφου μιᾶς* by the expression *ἀπὸ μιᾶς γνώμης καὶ κρίσεως,* but *ὑπό* is suspicious and Meineke was perhaps right in emending it to read *ἀπό.*

k) In the following passages the object of *ὑπό* designates an accompaniment of some sort. Ach. 970 *εἶσειμ' ὑπαὶ πτερύγων κιχλᾶν καὶ κοψίχων.* Av. 1426 *ὑπὸ πτερύγων τι προσκαλεῖ σοφώτερον*; Ach. 1000 f. *κατὰ τὰ πάτρια τοὺς Χοᾶς / πίνειν ὑπὸ τῆς σάλπιγγος.*

B. Genitive with "Improper Prepositions." On the distinction between "proper" and "improper prepositions" see Kühner-Gerth I. p. 453, Smyth, p. 388.

1. *ἄνευ* (together with the Doric form *ἄνις*). I have divided the examples with *ἄνευ* into two classes according as the object signifies an inanimate being or an animate being.

a) In the following passages the object of *ἄνευ* signifies a thing or (in Vesp. 471 f. and Ran. 402 f.) an action. Ach. 480 *ὦ θύμ' ἄνευ σκάνδικος ἐμπορευτέα.* 826 *τί δὴ μαθὼν φαίνεις ἄνευ θρυαλλίδος*; Eq. 881 *τονδὶ δ' ὁρῶν ἄνευ χιτῶνος ὄντα τηλικοῦτον.* Nub. 370 *φέρε ποῦ γὰρ πώποτ' ἄνευ Νεφελῶν ὕοντ' ἤδη τεθέασαι*; The personification of *Νεφελῶν* is hardly strong enough to warrant placing this example in b) below. Moreover the sense in the present passage is merely *without* (*the presence of*) *clouds* rather than *without the help of clouds.* Vesp. 471 f. *ἔσθ' ὅπως ἄνευ μάχης καὶ τῆς κατοξείας βοῆς / ἐς λόγους ἔλθοιμεν ἀλλήλοισι καὶ διαλλαγάς*; 830 *ἄνευ δρυφάκτου τὴν δίκην*

μέλλεις καλεῖν; Pax 553 *ὡς τάχιστ'* (sc. *ἀπιέναι*) *ἄνευ δορατίου καὶ ξίφους κἀκοντίου*. 634 *ὧν ἄνευ γιγάρτων*. Av. 157 *ζῆν ἄνευ βαλλαντίου*. 944 *ἀκλεὴς δ' ἔβα σπολὰς ἄνευ χιτῶνος*. 1519 f. *ἀλλ' ὥσπερεὶ Θεσμοφορίοις νηστεύομεν / ἄνευ θυηλῶν*. Lys. 142 f. *χαλεπὰ μὲν ναὶ τὼ σιὼ / γυναῖκάς ἐσθ' ὑπνῶν ἄνευ ψωλᾶς μόνας*. The dialect is Laconian. *μόνας* is accusative and depends on *γυναῖκας*. 469 f. *οὐκ οἶσθα λουτρὸν οἷον αἵδ' ἡμᾶς ἔλουσαν ἄρτι / ἐν τοῖσιν ἱματιδίοις, καὶ ταῦτ' ἄνευ κονίας*; Ran. 402 f. *καὶ δεῖξον ὡς ἄνευ πόνου / πολλὴν ὁδὸν περαίνεις*. 715 ff. *ἵνα μή ποτε κἀ- / ποδυθῇ μεθύων ἄ- / νευ ξύλου βαδίζων*. Eccl. 525 *τί δ'*; *οὐχὶ βινεῖται γυνὴ κἄνευ μύρου*;

b) In the following passages the object of *ἄνευ* signifies a person (or beast), who is in almost every case represented as a possible assistant in an action performed by some other person. Ach. 797 f. Δι. *ἤδη δ' ἄνευ τῆς μητρὸς ἐσθίοιεν ἄν*; / Με. *ναὶ τὸν Ποτειδᾶν καί κ' ἄνις γα τῶ πατρός*. 834 f. *ὦ χοιρίδια πειρῆσθε κἄνις τῶ πατρὸς / παίειν ἐφ' ἁλὶ τὰν μᾶδδαν, αἴκα τις διδῷ*. Av. 278 *εἶτα πῶς ἄνευ καμήλου Μῆδος ὢν εἰσέπτετο*; 847 *οὐδὲν γὰρ ἄνευ σοῦ τῶνδ' ἃ λέγω πεπράξεται*. Lys. 289 f. *χὤπως ποτ' ἐξαμπρεύσομεν / τοῦτ' ἄνευ κανθηλίου*. 1038 f. *κἄστ' ἐκεῖνο τοὔπος ὀρθῶς κοὐ κακῶς εἰρημένον, / οὔτε σὺν πανωλέθροισιν οὔτ' ἄνευ πανωλέθρων*. We may supply *ζῆν δυνάμεθα* or a similar expression. The reference is of course to women. Ran. 78 f. *οὐ πρίν γ' ἂν Ἰοφῶντ', ἀπολαβὼν αὐτὸν μόνον, / ἄνευ Σοφοκλέους ὅ τι ποιεῖ κωδωνίσω*.

2. *ἄνωθεν*. Ach. 433 *κεῖται δ' ἄνωθεν τῶν Θυεστείων ῥακῶν*. Av. 1525 f. *εἰσὶν γὰρ ἕτεροι βάρβαροι θεοί τινες / ἄνωθεν ὑμῶν*;

3. *ἄπωθεν*. Plut. 673 f. *ἀθάρης χύτρα . . . κειμένη / ὀλίγον ἄπωθεν τῆς κεφαλῆς του γραδίου*.

4. *βίᾳ*. Ach. 987 *ἐξέχει θ' ἡμῶν βίᾳ τὸν οἶνον ἐκ τῶν ἀμπέλων*.

5. *δίχα*. Fr. 473 *καὶ μὴν ἄκουσον, ὦ γύναι, θυμοῦ δίχα / καὶ κρῖνον αὐτὴ μὴ μετ' ὀξυρεγμίας*.

6. *ἐγγύς* and its comparative *ἄσσον*.

a) In the following passages the genitive depends on *ἐγγύς*, and the phrase is connected to the subject of the sentence by some form of the verb *εἰμί* (expressed in every passage except Nub. 214 f., where it is implied). Nub. 214 f. Στ. *ἀλλ' ἡ Λακεδαίμων ποῦ 'σθ'*; Μα. *ὅπου 'στίν*; *αὐτή*. / Στ. *ὡς ἐγγὺς ἡμῶν*. Pax 177 *ἀτὰρ ἐγγὺς εἶναι τῶν θεῶν ἐμοὶ δοκῶ*. 196 *ὅτι οὐδὲ μέλλεις ἐγγὺς εἶναι τῶν θεῶν*. Ran. 35 f.

καὶ γὰρ ἐγγὺς τῆς θύρας / ἤδη βαδίζων εἰμὶ τῆσδε. Eccl. 489 *τοῦ τόπου γὰρ ἐγγύς ἐσμεν ἤδη.* 1093 f. *οἴμοι κακοδαίμων ἐγγὺς ἤδη τῆς θύρας / ἑλκόμενός εἰμι.* Plut. 767 *ὡς ἄνδρες ἐγγύς εἰσιν ἤδη τῶν θυρῶν.*

b) In Eq. 1306 occurs the expression *ἄσσον ἔρχομαι* used of sexual intercourse. *καί τιν'* (sc. *ναῦν φασίν*) *εἰπεῖν ἥτις ἀνδρῶν ἄσσον οὐκ ἐληλύθει.* Compare Aesch. Fr. 175 (Nauck, second edition) *ἀλλ' Ἀντικλείας ἄσσον ἦλθε Σίσυφος.*

7. *ἕκατι.* Both passages show the Doric form with *ᾱ* for *η*. The first is probably to be regarded as tragic in style, while the second is in recitative iambic tetrameters uttered by the chorus. Pax 699 *κέρδους ἕκατι κἂν ἐπὶ ῥιπὸς πλέοι.* Lys. 306 *τουτὶ τὸ πῦρ ἐγρήγορεν θεῶν ἕκατι καὶ ζῇ.*

8. *ἐκτός.* Ran. 993 ff. *μόνον ὅπως / . . . μή σ' ὁ θυμὸς ἁρπάσας / ἐκτὸς οἴσει τῶν ἐλαῶν, beyond the proper limits,* a figure taken from the row of olive-trees planted at the end of the Athenian race-course.

9. *ἔμπροσθεν.* Vesp. 870 f. *τὸ πρᾶγμ' ὃ μηχανᾶται / ἔμπροσθεν οὗτος τῶν θυρῶν.*

10. *ἔναντα.* Eq. 342 *τῷ καὶ πεποιθὼς ἀξιοῖς ἐμοῦ λέγειν ἔναντα;*

11. *ἐναντίον.* Lys. 907 *ὦ καταγέλαστ' ἐναντίον τοῦ παιδίου* (sc. *κατακλινῶ*); Eccl. 446 ff. *Χρ. ἔπειτα συμβάλλειν πρὸς ἀλλήλας ἔφη / ἱμάτια χρυσί' ἀργύριον ἐκπώματα / μόνας μόναις, οὐ μαρτύρων ἐναντίον, / καὶ ταῦτ' ἀποφέρειν πάντα κοὐκ ἀποστερεῖν, / ἡμῶν δὲ τοὺς πολλοὺς ἔφασκε τοῦτο δρᾶν. / Βλ. νὴ τὸν Ποσειδῶ μαρτύρων γ' ἐναντίον.*

12. *ἔνδον.* Thes. 40 ff. *ἐπιδημεῖ γὰρ / θίασος Μουσῶν ἔνδον μελάθρων / τῶν δεσποσύνων μελοποιῶν. μελοποιῶν* is the participle.

13. *εἵνεκα, ἕνεκα, οὕνεκα.* These three forms are treated together because of their identity of meaning, but within the various subsections the different forms are taken in alphabetical order. The Ionic form *εἵνεκα* occurs only once, in an anapaestic fragment, the first example given below.

a) In the following passages the object of the preposition designates the cause for which something is done—in this case the pre-existent cause. For the distinction between these and the examples in b), a distinction not always easily drawn, see the introductory

remark in b) below. Fr. 679 *ὥστ' ἀνακύπτων καὶ κατακύπτων τοῦ σχήματος εἵνεκα τοῦδε / κηλωνείου τοῖς κηπούροις.* The fragment is not a complete sentence, but the meaning of *τοῦ σχήματος εἵνεκα τοῦδε* appears to be *propter hanc figuram.* Nub. 1236 *ἀπόλοιο τοίνυν ἕνεκ' ἀναιδείας ἔτι.* Vesp. 885 f. *ξυνευχόμεσθα ταὐτά σοι κἀπᾴδομεν / νέαισιν ἀρχαῖς ἕνεκα τῶν προλελεγμένων.* Pax 664 *ἀκούσαθ' ὑμεῖς ὧν ἕνεκα μομφὴν ἔχει.* Lys. 543 f. *ἐθέλω δ' ἐπὶ πᾶν ἰέναι / μετὰ τῶνδ' ἀρετῆς ἕνεκα.* Ran. 232 ff. *προσεπιτέρπεται δ' ὁ φορμικτὰς Ἀπόλλων, / ἕνεκα δόνακος ὃν ὑπολύριον / ἔνυδρον ἐν λίμναις τρέφω.* Plut. 989 f. *καὶ ταῦτα τοίνυν οὐχ ἕνεκα μισητίας / αἰτεῖν μ' ἔφασκεν, ἀλλὰ φιλίας οὕνεκα.* Eq. 544 ff. *τούτων οὖν οὕνεκα πάντων, / ὅτι σωφρονικῶς κοὐκ ἀνοήτως ἐσπηδήσας ἐφλυάρει, / αἵρεσθ' αὐτῷ πολὺ τὸ ῥόθιον,* etc. *τούτων πάντων* refers to the previous part of the parabasis and also to the clause introduced by *ὅτι,* which itself sums up the whole passage preceding. Nub. 6 *ἀπόλοιο δῆτ' ὦ πόλεμε πολλῶν οὕνεκα.* 361 *τῷ μὲν σοφίας καὶ γνώμης οὕνεκα* (sc. *ὑπακούσαιμεν ἄν*). 510 f. *ἀλλ' ἴθι χαίρων τῆς ἀνδρείας / οὕνεκα ταύτης.* 525 f. *ταῦτ' οὖν ὑμῖν μέμφομαι / τοῖς σοφοῖς, ὧν οὕνεκ' ἐγὼ ταῦτ' ἐπραγματευόμην.* The sense of *οὕνεκα* here is of course *for the sake of.* 1508 *δίωκε βάλλε παῖε πολλῶν οὕνεκα.* Vesp. 719 *ὧν οὕνεκ' ἐγώ σ' ἀπέκλῃον ἀεί.* *ὧν* refers to what precedes. 1347 *ὧν οὕνεκ' ἀπόδος τῷ πέει τῳδὶ χάριν.* See the remark on 719. Pax 203 *ἐξῳκίσαντο δ' οἱ θεοὶ τίνος οὕνεκα;* 210 *τοῦ δ' οὕνεχ' ἡμᾶς ταῦτ' ἔδρασαν;* 221 f. *ὧν οὕνεκ' οὐκ οἶδ' εἴ ποτ' Εἰρήνην ἔτι / τὸ λοιπὸν ὄψεσθε.* See the remark on Vesp. 719. It applies also to the next example, Pax 760 f. *ὧν οὕνεκα νυνὶ / ἀποδοῦναί μοι τὴν χάριν ὑμᾶς εἰκὸς καὶ μνήμονας εἶναι.* Av. 84 *σφῷν δ' αὐτὸν οὕνεκ' ἐπεγερῶ.* See on Nub. 525 f. 517 *τίνος οὕνεκα ταῦτ' ἄρ' ἔχουσιν;* 1274 f. *στεφάνῳ σε χρυσῷ τῷδε σοφίας οὕνεκα / στεφανοῦσι καὶ τιμῶσιν οἱ πάντες λεῴ.* Lys. 501 Λυ. *σωστέον ὦ τᾶν.* Πρ. *κεἰ μὴ δέομαι;* Λυ. *τοῦδ' οὕνεκα καὶ πολὺ μᾶλλον.* Thes. 454 *τοῦτον κολάσαι τὸν ἄνδρα πολλῶν οὕνεκα.* Ran. 1008 f. Αι$^{\sigma}$. *ἀπόκριναί μοι, τίνος οὕνεκα χρὴ θαυμάζειν ἄνδρα ποιητήν;* / Ευ. *δεξιότητος καὶ νουθεσίας.* 1024 *καὶ τούτου γ' οὕνεκα τύπτου.* Eccl. 558 f. Πρ. *νὴ τὴν Ἀφροδίτην μακαρία γ' ἄρ' ἡ πόλις / ἔσται τὸ λοιπόν.* Βλ. *κατὰ τί;* Πρ. *πολλῶν οὕνεκα.* 658 ff. Πρ. *τοῦ γὰρ τάλαν οὕνεκ' ἔσονται* (sc. *δίκαι*); / Βλ. *πολλῶν οὕνεκα νὴ τὸν Ἀπόλλω· πρῶτον δ' ἑνὸς οὕνεκα δήπου, / ἤν τις ὀφείλων ἐξαρνῆται.* Plut. 989 f. *καὶ ταῦτα τοίνυν οὐχ ἕνεκα μισητίας / αἰτεῖν μ' ἔφασκεν, ἀλλὰ φιλίας οὕνεκα.* This example has already been given above as containing the form *ἕνεκα* as well as *οὕνεκα.* 1177 Ιε. *θύειν ἔτ' οὐδεὶς ἀξιοῖ.* Χρ. *τίνος οὕνεκα;*

b) In the following passages the object of the preposition signifies the purpose for which some errand or other action is undertaken—in other words the cause not as pre-existent but as something hoped for. Nub. 1217 f. *ὅτε τῶν ἐμαυτοῦ γ' ἕνεκα νυνὶ χρημάτων / ἔλκω σε κλητεύσοντα.* Vesp. 701 f. *καὶ τοῦτ' ἐρίῳ σοι / ἐνστάζουσιν κατὰ μικρὸν ἀεὶ τοῦ ζῆν ἕνεχ' ὥσπερ ἔλαιον.* Starkie translates freely *just enough to keep body and soul together.* Av. 855 f. *χάριτος ἕνεκα / προβάτιόν τι θύειν.* This expression is possibly causal (of the type treated in a) but more probably final. 1544 *τούτων ἕνεκα δεῦρ' ἦλθον, ἵνα φράσαιμί σοι.* Thes. 443 *ὀλίγων ἕνεκα καὐτὴ παρῆλθον ῥημάτων.* Ran. 108 ff. *ἀλλ' ὥνπερ ἕνεκα τήνδε τὴν σκευὴν ἔχων / ἦλθον κατὰ σὴν μίμησιν, ἵνα μοι τοὺς ξένους / τοὺς σοὺς φράσειας. . . .* The clause introduced by *ἵνα* takes up *ὥνπερ.* Plut. 177 *Φιλέψιος δ' οὐχ ἕνεκα σοῦ μύθους λέγει;* Nub. 238 *ἵνα με διδάξῃς ὥνπερ οὕνεκ' ἐλήλυθα.* 555 *προσθεὶς αὐτῷ γραῦν μεθύσην τοῦ κόρδακος οὕνεκα, to dance the cordax.* Vesp. 703 *βούλονται γάρ σε πένητ' εἶναι· καὶ τοῦθ' ὧν οὕνεκ' ἐρῶ σοι.* Pax 744 ff. *οὓς ἐξῆγον κλάοντας ἀεί, καὶ τούτους οὕνεκα τουδί, / ἵν' ὁ σύνδουλος . . . ἀνέροιτο* / etc. Av. 293 *ἐπὶ λόφων οἰκοῦσιν ὤγάθ' ἀσφαλείας οὕνεκα.* Thes. 176 *ἀλλ' ὥνπερ οὕνεκ' ἦλθον, ἔα μ' εἰπεῖν.* 357 ff. *ἐξαπατῶσιν παραβαίνου- / σί τε τοὺς ὅρκους / τοὺς νενομισμένους / κερδῶν οὕνεκ' ἐπὶ βλάβῃ . . .* 365 *ἢ Μήδους ἐπάγουσι γῇ / κερδῶν οὕνεκ' ἐπὶ βλάβῃ.* Ran. 1414 *οὐδὲν ἄρα πράξεις ὥνπερ ἦλθες οὕνεκα;* Eccl. 105 ff. *τούτου γε τοίνυν τὴν ἐπιοῦσαν ἡμέραν / τόλμημα τολμῶμεν τοσοῦτον οὕνεκα, / ἢν πως παραλαβεῖν τῆς πόλεως τὰ πράγματα / δυνώμεθα.* The separation of *τούτου* and *οὕνεκα* is striking. Plut. 329 f. *τριωβόλου μὲν οὕνεκα / ὠστιζόμεσθ' ἑκάστοτ' ἐν τῇκκλησίᾳ.* 1200 **Γρ.** *ὧν δ' οὕνεκ' ἦλθον;* **Χρ.** *πάντα σοι πεπράξεται.*

c) In the following passages the preposition is used in the sense *with regard to, as far as . . . is concerned.* In nearly every case the particle *γε* follows either the preposition or its object. Ach. 387 ff. *λαβὲ δ' ἐμοῦ γ' ἕνεκα / παρ' Ἱερωνύμου / σκοτοδασυπυκνότριχά / τιν' Ἄιδος κυνῆν.* Eccl. 170 *αὐτὴ γὰρ ὑμῶν γ' ἕνεκά μοι λέξειν δοκῶ.* Van Leeuwen translates *nam a vobis si petendum est auxilium, sola opinor verba faciam.* 367 f. *οὗτος γὰρ ἀνὴρ ἕνεκά γε στεναγμάτων / οἶδεν τί πρωκτὸς βούλεται χεζητιῶν.* Ach. 958 *εὐδαιμονήσεις συκοφαντῶν γ' οὕνεκα.* Nub. 420 ff. *ἀλλ' οὕνεκά γε ψυχῆς στερρᾶς δυσκολοκοίτου τε μερίμνης / καὶ φειδωλοῦ καὶ τρυσιβίου γαστρὸς καὶ θυμβρεπιδείπνου, / ἀμέλει θαρρῶν οὕνεκα τούτων ἐπιχαλκεύειν παρέχοιμ' ἄν.* Lys. 74 ff. *μὰ*

Δί' ἀλλ' ἐπαναμείνωμεν ὀλίγου γ' οὕνεκα / τάς τ' ἐκ Βοιωτῶν τάς τε Πελοποννησίων / γυναῖκας ἐλθεῖν. We may supply χρόνου and interpret *at least for a short time.* 491 f. οἱ δ' οὖν τοῦδ' οὕνεκα δρώντων / ὅ τι βούλονται. Ran. 188 f. Δι. ποῖ σχήσειν δοκεῖς; / ἐς κόρακας ὄντως; Χα. ναὶ μὰ Δία σοῦ γ' οὕνεκα. 1118 πάντ' ἐπέξιτον θεατῶν γ' οὕνεχ' ὡς ὄντων σοφῶν.

14. ἐντός. Ach. 44 πάριθ', ὡς ἂν ἐντὸς ἦτε τοῦ καθάρματος. Av. 388 ff. καὶ τὸ δόρυ χρή, τὸν ὀβελίσκον, / περιπατεῖν ἔχοντας ἡμᾶς / τῶν ὅπλων ἐντός. Lys. 847 τίς οὗτος οὑντὸς τῶν φυλάκων ἑστώς;

15. ἑξῆς. Ran. 764 f. σίτησιν αὐτὸν ἐν πρυτανείῳ λαμβάνειν / θρόνον τε τοῦ Πλούτωνος ἑξῆς.

16. ἐξόπισθε. The use in Eq. 22 f. is temporal; the others are local. Ach. 259 f. σφῷν δ' ἐστὶν ὀρθὸς ἑκτέος / ὁ φαλλὸς ἐξόπισθε τῆς κανηφόρου. 868 f. Θείβαθε γὰρ φυσῶντες ἐξόπισθέ μου / τἄνθια τᾶς γλάχωνος ἀπέκιξαν χαμαί. Eq. 22 f. ἐξόπισθε νῦν / αὐτὸ φάθι τοῦ μόλωμεν.

17. ἔξω. The sense is concrete only in Av. 496 f. The other examples are metaphorical. Vesp. 658 κἄξω τούτου τὰ τέλη χωρὶς καὶ τὰς πολλὰς ἑκατοστάς (sc. λόγισαι). Av. 496 f. κἄρτι προκύπτω / ἔξω τείχους. Ran. 970 πέπτωκεν ἔξω τῶν κακῶν. 1178 f. κἄν που δὶς εἴπω ταὐτόν, ἢ στοιβὴν ἴδῃς / ἐνοῦσαν ἔξω τοῦ λόγου, κατάπτυσον.

18. ἐπιπολῆς. Eccl. 1108 καὶ τήνδ' ἄνωθεν ἐπιπολῆς τοῦ σήματος (sc. ἐπιθεῖναι). The order of words makes σήματος seem to depend on ἐπιπολῆς rather than on ἄνωθεν. Plut. 1206 f. ταύτης δὲ νῦν / τῆς γραὸς ἐπιπολῆς ἔπεισιν αἱ χύτραι.

19. εὐθύ. In every case the prepositional phrase is used with a verb of motion, except in Fr. 656, where it may be easily supplied or may possibly have been in an unquoted portion of the context. Eq. 253 f. καὶ γὰρ οἶδε τὰς ὁδούς, / ἅσπερ Εὐκράτης ἔφευγεν εὐθὺ τῶν κυρηβίων. Nub. 161 f. τὴν πνοὴν / βίᾳ βαδίζειν εὐθὺ τοὐρροπυγίου. Pax 68 'πῶς ἄν ποτ' ἀφικοίμην ἂν εὐθὺ τοῦ Διός;' 77 'ὅπως πετήσει μ' εὐθὺ τοῦ Διὸς λαβών.' 301 δεῦρο πᾶς χώρει προθύμως εὐθὺ τῆς σωτηρίας. 819 ὡς χαλεπὸν ἐλθεῖν ἦν ἄρ' εὐθὺ τῶν θεῶν. Av. 1421 μῶν εὐθὺ Πελλήνης πέτεσθαι διανοεῖ; Eccl. 835 χωρεῖτ' ἐπείγεσθ' εὐθὺ τῆς στρατηγίδος. Fr. 161 ᾖσαν εὐθὺ τοῦ Διονυσίου. 656 A. ποῖ κῆχος; B. εὐθὺ Σικελίας.

20. ἔφεξιν. Vesp. 338 τοῦ δ' ἔφεξιν ὦ μάταιε ταῦτα δρᾶν σε βούλεται;

21. ἰδίᾳ. Ran. 102 γλῶτταν δ' ἐπιορκήσασαν ἰδίᾳ τῆς φρενός.

22. καταντικρύ. Eccl. 86 f. νὴ τὸν Δί' ὥστε δεῖ σε καταλαβεῖν ἕδρας / ὑπὸ τῷ λίθῳ τῶν πρυτάνεων καταντικρύ.

23. *κατόπιν.* All the examples show the local use. Eq. 625 *εὐθὺς γὰρ αὐτοῦ κατόπιν ἐνθένδ' ἰέμην.* Av. 1496 f. *τῶν θεῶν ὁρᾷς τινα / ἐμοῦ κατόπιν ἐνταῦθα*; Plut. 13 *ὅστις ἀκολουθεῖ κατόπιν ἀνθρώπου τυφλοῦ.* 1094 *βάδιζ'· ἐγὼ δέ σου κατόπιν εἰσέρχομαι.* 1209 *δεῖ γὰρ κατόπιν τούτων ᾄδοντας ἕπεσθαι.* Fr. 493 *ἐρείδετον, κἀγὼ κατόπιν σφῷν ἕψομαι.*

24. *λάθρᾳ.* Vesp. 346 f. *ζητεῖν καινὴν ἐπίνοιαν / ἥτις σε λάθρᾳ τἀνδρὸς τουδὶ καταβῆναι δεῦρο ποιήσει.* Plut. 318 ff. *ἐγὼ δ' ἰὼν ἤδη λάθρᾳ / βουλήσομαι τοῦ δεσπότου / λαβών τιν' ἄρτον καὶ κρέας / μασώμενος τὸ λοιπὸν οὕτω τῷ κόπῳ ξυνεῖναι.*

25. *μέσην, ἐν μέσῳ,* adjectival forms governing the genitive with the same force as *μεταξύ.* In each of the two examples there is only one object, the other being implied by the context. Av. 187 *ἐν μέσῳ δήπουθεν ἀήρ ἐστι γῆς. καὶ οὐρανοῦ* may be understood. Fr. 685 *διάλεκτον ἔχοντα μέσην πόλεως / οὔτ' ἀστείαν ὑποθηλυτέραν / οὔτ' ἀνελεύθερον ὑπαγροικοτέραν.* After *πόλεως* we may understand *καὶ ἀγροῦ.* With both these passages may be compared the first example in the following section.

26. *μεταξύ.* Ach. 433 f. *κεῖται δ' ἄνωθεν τῶν Θυεστείων ῥακῶν / μεταξὺ τῶν Ἰνοῦς, between (them and) those of Ino.* Compare section 24 above. Av. 967 f. *ἀλλ' ὅταν οἰκήσωσι λύκοι πολιαί τε κορῶναι / ἐν ταὐτῷ τὸ μεταξὺ Κορίνθου καὶ Σικυῶνος.* 985 *τύπτειν αὐτὸν πλευρῶν τὸ μεταξύ.*

27. *μέχρι.* Eq. 964 *ψωλὸν γενέσθαι δεῖ σε μέχρι τοῦ μυρρίνου.* Vesp. 700 *ὅστις πόλεων ἄρχων πλείστων ἀπὸ τοῦ Πόντου μέχρι Σαρδοῦς.*

28. *ὄπισθεν.* Av. 299 *τίς γάρ ἐσθ' οὔπισθεν αὐτῆς*;

29. *πλήν.* Ach. 151 f. *κάκιστ' ἀπολοίμην, εἴ τι τούτων πείθομαι / ὧν εἶπας ἐνταυθοῖ σὺ πλὴν τῶν παρνόπων.* Eq. 188 f. *ἀλλ' ὤγάθ' οὐδὲ μουσικὴν ἐπίσταμαι / πλὴν γραμμάτων.* Vesp. 761 f. *Φι. λέγ' ὅ τι βούλει πλὴν ἑνός. / Βδ. ποίου; φέρ' ἴδω. Φι. τοῦ μὴ δικάζειν.* 856 f. *πάντα γὰρ πάρεστι νῷν / ὅσων δεόμεθα, πλήν γε δὴ τῆς κλεψύδρας.* 1314 *οἱ δ' ἀνεκρότησαν, πλήν γε Θουφράστου μόνου.* 1359 *πατὴρ γὰρ οὐδείς ἐστιν αὐτῷ πλὴν ἐμοῦ.* Pax 917 *καὶ πλήν γε τῶν θεῶν ἀεί σ' ἡγησόμεσθα πρῶτον.* Lys. 841 *καὶ πάνθ' ὑπέχειν πλὴν ὧν σύνοιδεν ἡ κύλιξ.* Plut. 535 f. *σὺ γὰρ ἂν πορίσαι τί δύναι' ἀγαθὸν πλὴν φῴδων ἐκ βαλανείου / καὶ παιδαρίων ὑποπεινώντων καὶ γραϊδίων κολοσυρτόν*; The accusative *κολοσυρτόν* must be due to the influence of *πορίσαι.* Kuster emended it to the genitive *κολοσυρτοῦ.* Fr. 50 *πλὴν ἁλεύρου καὶ ῥόας.* 108 *– ∪ – συκᾶς φυτεύω † πάντα † πλὴν Λακωνικῆς.* The singular *Λακωνικῆς* is probably the generic use, but allowance must be made for the uncertainty

of the text. 569 (v. 12) *κἄγωγε ταῖς ἄλλαις πόλεσι δρῶ ταῦτα πλὴν Ἀθηνῶν.*

30. *πλησίον.* Vesp. 42 f. *ἐδόκει δέ μοι Θέωρος αὐτῆς πλησίον / χαμαὶ καθῆσθαι.* Av. 436 f. *ταύτην λαβόντε κρεμάσατον τυχἀγαθῇ / ἐς τὸν ἱπνὸν εἴσω πλησίον τοὐπιστάτου.* Thes. 840 f. *τὴν Ὑπερβόλου καθῆσθαι μητέρ' ἠμφιεσμένην / λευκὰ καὶ κόμας καθεῖσαν πλησίον τῆς Λαμάχου.*

31. *πρόσθεν.* Vesp. 1517 *ἵν' ἐφ' ἡσυχίας ἡμῶν πρόσθεν βεμβικίζωσιν ἑαυτούς.*

32. *ὑπένερθεν.* Nub. 977 *ἠλείψατο δ' ἂν τοὐμφαλοῦ οὐδεὶς παῖς ὑπένερθεν τότ' ἄν.*

33. *χάριν.* The object of *χάριν* signifies persons only in Ach. 891 f., 915, and Plut. 153 f. (*ἐραστῶν*); in the other examples it is a noun of impersonal meaning (concrete or abstract) or a pronoun not referring to a person. In Plut. 153 f. (*ἀργυρίου*) the notion of purpose is clear, so also perhaps in Ran. 1418, Eccl. 140, Plut. 53, 260, and 1009. In most of the examples the sense is merely causal, with a few peculiar uses noted below. Ach. 891 f. *ἄνθρακας δ' ἐγὼ / ὑμῖν παρέξω τῆσδε τῆς ξένης χάριν.* 915 *ἐγὼ φράσω σοι τῶν περιεστώτων χάριν.* 1051 *ἐκέλευε δ' ἐγχέαι σε τῶν κρεῶν χάριν, in return for the meat.* Eq. 267 f. *δίκαιον ἐν πόλει / ἑστάναι μνημεῖον ὑμῶν ἐστιν ἀνδρείας χάριν.* Vesp. 62 *οὐδ' εἰ Κλέων γ' ἔλαμψε τῆς τύχης χάριν, by the grace of fortune.* Thes. 128 *ὧν χάριν ἄνακτ' ἄγαλλε Φοῖβον τιμᾷ.* *ὧν χάριν* = *wherefore.* 584 ff. Κλ. *Εὐριπίδην φάσ' ἄνδρα κηδεστήν τινα / αὐτοῦ γέροντα δεῦρ' ἀναπέμψαι τήμερον.* / Χο. *πρὸς ποῖον ἔργον ἢ τίνος γνώμης χάριν.* The style in verse 586 is quite elevated. Ran. 1418 *ἐγὼ κατῆλθον ἐπὶ ποιητήν.* *τοῦ χάριν;* Eccl. 140 f. *ἢ τίνος χάριν / τοσαῦτ' ἂν ἤνεγκον', εἴπερ οἶνος μὴ παρῆν;* Plut. 52 ff. *ἦν δ' ἡμῖν φράσῃ / ὅστις ποτ' ἐστὶν οὗτοσὶ καὶ τοῦ χάριν / καὶ τοῦ δεόμενος ἦλθε μετὰ νῷν ἐνθαδί, / . . .* 153 f. *καὶ τούς γε παῖδάς φασι ταὐτὸ τοῦτο δρᾶν / οὐ τῶν ἐραστῶν ἀλλὰ τἀργυρίου χάριν.* 259 f. *πρὶν ταῦτα καὶ φράσαι μοι / ὅτου χάριν μ' ὁ δεσπότης ὁ σὸς κέκληκε δεῦρο.* 1009 *τοῦ λαβεῖν μὲν οὖν χάριν.*

34. *χωρίς.* Ach. 893 f. *μηδὲ γὰρ θανών ποτε / σοῦ χωρὶς εἴην ἐντετευτλανωμένης.* Ran. 1164 *χωρὶς γὰρ ἄλλης συμφορᾶς ἐλήλυθεν.* Fr. 899 a *βέβαιον ἕξεις τὸν βίον δίκαιος ὤν, / χωρίς τε θορύβου καὶ φόβου ζήσεις καλῶς.*

CHAPTER XII

GENITIVE WITH COMPOUND VERBS

Certain compound verbs are construed with a genitive which depends on the local or temporal force of the prepositional prefix rather than on the verb itself. The verbs so used are compounds of *διά*, *κατά*, *μετά*, *περί*, *πρό*, and *ὑπέρ*. The *κατά*-compounds are considerably more numerous than all the rest taken together, a fact which is probably to be explained by the extensive use of this preposition in the language of insult and ridicule. Verbs compounded with *ἀπό* and *ἐκ* are very frequently construed with the genitive, but in all cases where this genitive depends on the prefix it has an ablatival character, and I have classified such passages with the other examples of the ablatival genitive, in order not to separate them from closely related constructions with simple verbs. See IX. B.

1. Διά-compounds. Aristophanes shows only one example, Fr. 8 *καὶ διαστίλβονθ' ὁρῶμεν / ὥσπερ ἐν καινῷ λυχνούχῳ / πάντα τῆς ἐξωμίδος*, where *ἐξωμίδος* appears to depend on *διαστίλβοντα*.

2. Κατά-compounds. These verbs show various grades of meaning from the concrete (*κατα-τιλῶ*, *κατα-χέζω*, *κατα-χέω*, etc.) to the abstract (*κατα-γελῶ*, *κατα-ψεύδομαι*, *κατ-εῖπον*, etc.), but the examples are arranged in the alphabetical order of the verbs in their simple form.

a) *κατα-γελῶ*. Ach. 1081 *οἴμοι κακοδαίμων καταγελᾷς ἤδη σύ μου*. 1107 *ὤνθρωπε παῦσαι καταγελῶν μου τῶν ὅπλων*. Eq. 713 *ἐγὼ δ' ἐκείνου καταγελῶ*. Vesp. 1406 *καὶ καταγελᾷς μου*; Pax 476 *κατεγέλων τῶν ταλαιπωρουμένων*. Av. 98 Ευ. *οὐ σοῦ καταγελῶμεν*. Επ. *ἀλλὰ τοῦ*; 1407 *καταγελᾷς μου*.

b) *κατα-γλωττίζω*. Ach. 380 *διέβαλλε καὶ ψευδῆ κατεγλώττιζέ μου*.

c) *κατα-κοτταβίζω* (used together with *κατα-χέζω* and *κατ-εμῶ*). Fr. 152 *τότε μὲν . . . σου κατεκοττάβιζον ἂν / νυνὶ δὲ καὶ κατεμοῦσι, τάχα δ' εὖ οἶδ' ὅτι / καὶ καταχέσονται*.

d) *κατ-αντλῶ*. Vesp. 482 f. *ὅταν ξυνήγορος / ταὐτὰ ταῦτά σου καταντλῇ*.

e) *κατα-παίζω*. Fr. 166 *χαριεντίζει καὶ καταπαίζεις ἡμῶν καὶ βωμολοχεύει.*

f) *κατα-πέρδομαι*. Vesp. 618 *βρωμησάμενος τοῦ σοῦ δίνου μέγα καὶ στράτιον κατέπαρδεν.* Pax 547 *κατέπαρδεν ἄρτι τοῦ ξιφουργοῦ 'κεινουί.* Plut. 617 f. *τῶν χειροτεχνῶν / καὶ τῆς Πενίας καταπαρδεῖν.*

g) *κατα-προίξομαι*, which, according to Hesychius is equivalent to *προῖκα καταφρονήσω*. Nub. 1239 f. *οὔ τοι μὰ τὸν Δία τὸν μέγαν καὶ τοὺς θεοὺς / ἐμοῦ καταπροίξει.* Vesp. 1396 f. *οὔ τοι μὰ τὼ θεὼ καταπροίξει Μυρτίας / τῆς 'Αγκυλίωνος θυγατέρος.*

h) *κατα-τιλῶ*. Av. 1054 *μέμνησ' ὅτε τῆς στήλης κατετίλας ἐσπέρας;* Ran. 366 (sc. *ὅστις*) *κατατιλᾷ τῶν 'Εκαταίων.* Eccl. 329 f. *οὔτι που / Κινησίας σου κατατετίληκέν ποθεν;*

i) *κατα-τριακοντουτίζω*. Eq. 1391 *ἔξεστιν αὐτῶν κατατριακοντουτίσαι;* This verb is coined from *τριακοντουτίδες* (*σπονδαί*) and suggests *ἀκοντίζω* in its obscene sense as the equivalent of *βινῶ*, since the *σπονδαί* are brought on the stage in female human form.

j) *κατα-χέζω*. Nub. 171 ff. **Μα.** *ζητοῦντος αὐτοῦ τῆς σελήνης τὰς ὁδοὺς / καὶ τὰς περιφορὰς εἶτ' ἄνω κεχηνότος / ἀπὸ τῆς ὀροφῆς νύκτωρ γαλεώτης κατέχεσεν. / Στ. ἥσθην γαλεώτῃ καταχέσαντι Σωκράτους.* See also Fr. 152 given above in c).

k) *κατα-χέω*. Ach. 246 *ἵν' ἔτνος καταχέω τοὐλατῆρος τουτουί.* 1040 *κατάχει σὺ τῆς χορδῆς τὸ μέλι.* Eq. 1090 f. *καί μοὐδόκει ἡ θεὸς αὐτὴ / τοῦ δήμου καταχεῖν ἀρυταίνῃ πλουθυγίειαν.* Nub. 74 *ἀλλ' ἵππερόν μου κατέχεεν τῶν χρημάτων. τῶν χρημάτων* depends on *κατέχεεν*, *μου* on *τῶν χρημάτων*. Thes. 487 *καταχέασα τοῦ στροφέως ὕδωρ.* Plut 789 f. *τὰ καταχύσματα / ταυτὶ καταχέω σου.*

l) *κατα-χρέμπτομαι*. Pax 815 ff. *ὧν καταχρεμψαμένη / μέγα καὶ πλατὺ / Μοῦσα θεὰ μετ' ἐμοῦ / ξύμπαιζε τὴν ἑορτήν.*

m) *κατα-ψεύδομαι*. Pax 533 *ταύτης καταψευδόμενος.*

n) *κατ-εῖπον*. Pax. 376 f. *μὴ πρὸς τῶν θεῶν / ἡμῶν κατείπῃς, ἀντιβολῶ σε δέσποτα.* Thes. 339 f. (sc. *εἴ τις*) *παιδίον / ὑποβαλλομένης κατεῖπεν.* Eccl. 495 *μὴ καί τις † ὄψεθ' ἡμᾶς † χἠμῶν ἴσως κατείπῃ.* In place of the unmetrical *ὄψεθ' ἡμᾶς* Hermann proposed *ἡμᾶς ὄψεται.*

o) *κατ-ελαύνω*. Pax 711 *τῆς 'Οπώρας κατελάσας.* Eccl. 1082 *ποτέρας προτέρας οὖν κατελάσας ἀπαλλαγῶ; κατελάσας* is in the first two passages

used in its obscene sense. Fr. 205 *τῆς μυρηρᾶς ληκύθου / πρὶν κατελάσαι τὴν σπαθίδα, γεύσασθαι μύρου. τῆς μυρηρᾶς ληκύθου* depends on *κατελάσαι* (here used in its ordinary sense *thrust down*).

p) *κατ-ερεύγω.* Vesp. 1151 *ὡς θερμὸν ἡ μιαρά τί μου κατήρυγεν.*

q) *κατηγορῶ.* Plut. 1039 *οὔπερ πάλαι κατηγοροῦσα τυγχάνω.* 1073 *καὶ μὴν κατηγορεῖ γέ σου.* Though *κατηγορῶ* is a denominative and not a true compound, I have placed it here for convenience.

r) *κατ-ουρῶ.* Eccl. 831 *ἃς ἐγὼ φυλάξομαι / νὴ τὸν Ποσειδῶ μὴ κατουρήσωσί μου.*

3. Περί-compounds. Aristophanes shows only one example, Vesp. 603 f. *παύσει ποτὲ κἀναφανήσει / πρωκτὸς λουτροῦ περιγιγνόμενος τῆς ἀρχῆς τῆς περισέμνου. περιγιγνόμενος* governs both genitives, its relation to *ἀρχῆς* being explained by the simile *πρωκτὸς λουτροῦ περιγιγνόμενος.* Herwerden construes *ἀρχῆς* with *παύσει*, but the distance between the two words appears to weaken his argument. *πρωκτὸς λουτροῦ περιγιγνόμενος* is explained by the scholiast in Codex Ravennas as *ἀπὸ τῶν μὴ δυναμένων νίψασθαι τῆς κοιλίας φερομένης συνεχῶς.*

4. Πρό-compounds. The example in b) and d) are temporal, the others local, the sense being concrete in c) and g) and abstract in a), e), and f).

a) *προ-βουλεύω.* Eq. 1342 *καὶ κήδομαί σου καὶ προβουλεύω μόνος.*

b) *πρό-ειμι* (εἶμι). Eccl. 279 f. *ἡμεῖς δέ γε / προΐωμεν αὐτῶν.*

c) *προ-έχω.* Nub. 989 *τὴν ἀσπίδα τῆς κωλῆς προέχων.*

d) *προ-θύομαι.* Thes. 38 *προθυσόμενος ἔοικε τῆς ποιήσεως, . . . to sacrifice before his composition* and also perhaps *on behalf of his composition.*

e) *προ-ίσταμαι* (in the intransitive perfect *προ-έστηκα*). Vesp. 419 *κεἴ τις ἄλλος προέστηκεν ἡμῶν κόλαξ.*

f) *προ-μάχομαι.* Vesp. 957 *σοῦ προ-μάχεται.*

g) *προ-πετάννυμι.* Fr. 104 *ὥσπερ κυλικείου τοὐθόνιον προπέπταται.*

5. Ὑπέρ-compounds. These constructions may be divided into two classes, the local and the causal, though the examples, as in Sections 2 and 4, are arranged in the alphabetical order of the un-

compounded verbs. The sense in c) is local, and in d) and f), though the actual meaning is abstract, nevertheless the original local notion is present. In a), b), and e) on the other hand, the force of ὑπέρ is *on behalf of, in place of.*

a) ὑπερ-αλγῶ. Av. 466 οὕτως ὑμῶν ὑπεραλγῶ.

b) ὑπερ-αποκρίνομαι. Vesp. 950 f. χαλεπὸν μὲν ὦνδρες ἐστὶ διαβεβλημένου / ὑπεραποκρίνεσθαι κυνός. Thes. 186 (sc. ἐάν) ὑπεραποκρίνῃ μου.

c) ὑπερ-έχω. In Eq. 1173 ff. (twice) and Av. 1508 the verb has the transitive meaning *hold over,* while in Pax 17 it is used intransitively in the sense *rise above.* Eq. 1173 ff. Αλ. ὦ Δῆμ' ἐναργῶς ἡ θεός σ' ἐπισκοπεῖ, / καὶ νῦν ὑπερέχει σου χύτραν ζωμοῦ πλέαν. / Δη. οἶει γὰρ οἰκεῖσθ' ἂν ἔτι τήνδε τὴν πόλιν, / εἰ μὴ φανερῶς ἡμῶν ὑπερεῖχε τὴν χύτραν; Pax 17 οὐ γὰρ ἔθ' οἷός τ' εἶμ' ὑπερέχειν τῆς ἀντλίας. Av. 1508 τουτὶ λαβών μου τὸ σκιάδειον ὑπέρεχε.

d) ὑπερ-παίω. Eccl. 1118 f. πολὺ δ' ὑπερπέπαικεν αὖ / τούτων ἁπάντων τὰ Θάσι' ἀμφορείδια.

e) ὑπερ-πυρριῶ. Ran. 308 ὁδὶ δὲ δείσας ὑπερεπυρρίασέ σου.

f) ὑπερ-φρονεῖν. Nub. 1400 καὶ τῶν καθεστώτων νόμων ὑπερφρονεῖν δύνασθαι.

6. Fr. 332 shows a construction similar to those with προ-compounds in 4. above, but the genitive depends on a compound adjective having a verbal character and not on a true verb: ἅμα δ' ἠπίαλος πυρετοῦ πρόδρομος.

7. Of the genitive with a compound of ἐπί Aristophanes shows one doubtful example, Ran. 674 Μοῦσα χορῶν ἱερῶν ἐπίβηθι. Parallels to this construction are quotable from Hesiod, Op. 659, Soph. O. C. 189, and Eur. I. T. 1252, but Kock may be right in construing χορῶν ἱερῶν with Μοῦσα.

APPENDIX

I. ATTRACTION OF THE RELATIVE FROM THE ACCUSATIVE CASE INTO THE GENITIVE

Aristophanes shows numerous examples of case-attraction of relatives which might stand in the accusative as objects of verbs, but which actually appear in the genitive because of their dependence on other words that govern this case. The examples may be divided into several classes as given below.

1. In the following passages the relative, though used as the object of a verb in the dependent clause, stands in the genitive through the influence of some word in the principal clause on which it also depends. The antecedent is not expressed. The genitive constructions are of course subject to the usual classification, and cross-references are given to the chapters and sections where the various examples are to be found. Av. 433 f. and Plut. 365 (see d), e), below) show examples of the antecedent incorporated into the relative clause.

a) Objective genitive (IV. B 1.) Eq. 876 *ἐμοῦ δὲ μὴ μνείαν ἔχειν ὅσων πέπονθας.*

b) Genitive of origin (V. D 3.) Pax 659 *ὀργὴν γὰρ αὐτοῖς ὧν ἔπαθε πολλὴν ἔχει.*

c) Partitive genitive. (VI. A 3.) Ran. 13 f. *εἴπερ ποιήσω μηδὲν ὥνπερ Φρύνιχος / εἴωθε ποιεῖν.* Eccl. 294 ff. *σαυτῷ προσέχων ὅπως / μηδὲν παραχορδιεῖς / ὧν δεῖ σ' ἀποδεῖξαι.* Plut. 1135 *εἴ του δέει γ' ὧν δυνατός εἰμί σ' ὠφελεῖν.* (B 3. a) Eq. 873 *κρίνω σ' ὅσων ἐγῴδα περὶ τὸν δῆμον ἄνδρ' ἄριστον.* (C 1.) Thes. 555 *μὰ Δί' οὐδέπω τὴν μυριοστὴν μοῖραν ὧν ποιοῦμεν.* (C 2. f) Eq. 1222 *σοὶ μὲν προσεδίδου μικρὸν ὧν ἐλάμβανεν.* (A 3.) Vesp. 1258 ff. *ἢ λόγον ἔλεξας αὐτὸς ἀστεῖόν τινα, / . . . / ὧν ἔμαθες ἐν τῷ συμποσίῳ.* (D 7.) Plut. 1137 f. *κρέας νεανικὸν / ὧν θύεθ' ὑμεῖς ἔνδον.* (E 3. *β*) Lys. 1183 f. *ὅπως ἂν αἱ γυναῖκες ὑμᾶς ἐν πόλει / ξενίσωμεν ὧν ἐν ταῖσι κίσταις εἴχομεν.*

d) True genitive with verbs. (VIII. A 2.) Lys. 1121 *οὗ δ' ἂν διδῶσι πρόσαγε τούτους λαβομένη.* On this passage see the remark in

VIII. A 2. (VIII. L 5.) Av. 433 f. *κλύων γὰρ ὧν σύ μοι λέγεις / λόγων ἀνεπτέρωμαι.* *λόγων* is incorporated into the relative clause. (M 1. f) Vesp. 242 ff. *Κλέων ὁ κηδεμὼν ἡμῖν ἐφεῖτ' ἐν ὥρᾳ / ἥκειν . . . / ἐπ' αὐτόν, ὡς κολωμένους ὧν ἠδίκησεν.*

e) Ablatival genitive of separation. (IX. B 2. c) Lys. 146 *εἰ δ' ὡς μάλιστ' ἀπεχοίμεθ' οὗ σὺ δὴ λέγεις.* (7. b) Plut. 365 *ὡς πολὺ μεθέστηχ' ὧν πρότερον εἶχεν τρόπων.*

f) Ablatival genitive with a comparative. (IX. E 1.) Fr. 488 (verse 3) *ὅσῳ τὰ κάτω κρείττω 'στὶν ὧν ὁ Ζεὺς ἔχει.*

g) Genitive with prepositions. (XI. A 2. q) Pax 1205 f. *ἀφ' ὧν γὰρ ἀπεδόμεσθα κἀκερδήναμεν / τὰ δῶρα ταυτί σοι φέρομεν ἐς τοὺς γάμους.* (2. r) Eq. 427 *δῆλόν γ' ἀφ' οὗ ξυνέγνω.* (4. q) Plut. 212 *ἔχω τιν' ἀγαθὴν ἐλπίδ' ἐξ ὧν εἶπέ μοι.* (B 29.) Lys. 841 *καὶ πάνθ' ὑπέχειν πλὴν ὧν σύνοιδεν ἡ κύλιξ.*

2. In the following passages the relative, though used as the object of a verb in a dependent clause, is attracted into the genitive case by its antecedent, which depends on some word in the principal clause. The same system of classification and cross-references used in Section 1 is followed here.

a) Partitive genitive (VI. A 3.) Vesp. 561 *ἔνδον τούτων ὧν ἂν φάσκω πάντων οὐδὲν πεποίηκα.* Ach. 151 f. *κάκιστ' ἀπολοίμην, εἴ τι τούτων πείθομαι / ὧν εἶπας.* (E 2.) Av. 271 f. *οὗτος οὐ τῶν ἠθάδων τῶνδ' ὧν ὁρᾶθ' ὑμεῖς ἀεί, / ἀλλὰ λιμναῖος.* (E 3.) Ach. 870 f. *πρίασο τῶν ἐγὼ φέρω / τῶν ὀρταλίχων ἢ τῶν τετραπτερυλλίδων.* The dialect is Boeotian and *τῶν* is used in 870 where Attic would use *ὧν.*

b) Genitive with a verb of remembering (VIII. G 1.) Pax 578 f. *τῶν τ' ἐλαῶν / ὧν ποθοῦμεν.*

c) Genitive with *ἀξίως.* (VIII. O 2. d) Ach. 677 f. *οὐ γὰρ ἀξίως ἐκείνων ὧν ἐναυμαχήσαμεν / γηροβοσκούμεσθ' ὑφ' ὑμῶν.*

d) Ablatival genitive of separation. (IX. B 6. a) Vesp. 467 (sc. *εἰ*) *τῶν νόμων ἡμᾶς ἀπείργεις ὧν ἔθηκεν ἡ πόλις.*

e) Ablatival genitive of cause. (IX. D 1. c) Vesp. 588 *τούτων ὧν εἴρηκας μακαρίζω.* (2. d) Plut. 1044 *τάλαιν' ἐγὼ τῆς ὕβρεος ἧς ὑβρίζομαι.* (3. a) Plut. 1130 *σπλάγχνων τε θερμῶν ὧν ἐγὼ κατήσθιον.* The genitive *σπλάγχνων* depends on *οἴμοι* in 1128, and *ὧν* probably owes its case to attraction, though it may possibly be partitive.

f) Genitive with prepositions. (XI. A 2. q) Eccl. 665 *ἀπὸ τῆς μάζης ἧς σιτεῖται.* (4. r) Nub. 942 *ἐκ τούτων ὧν ἂν λέξῃ.* See also Lys. 1121 in 1 d) above.

3. In the following passages the relative is used as the direct object of a verb in the *principal* clause but stands in the genitive because of its dependence on some word in the *subordinate* clause. The antecedent is not expressed, though in Ran. 894 *λόγων* is incorporated into the relative clause.

a) Genitive with *ἅπτομαι.* (VIII. A 1. a) Ran. 894 *ὀρθῶς μ' ἐλέγχειν ὧν ἂν ἅπτωμαι λόγων.*

b) Genitive with *δέομαι.* (IX. C 1.) Thes. 264 *ἀλλ' ἔχεις γὰρ ὧν δέει.*

c) Genitive with *οὕνεκα.* (XI. B 13. b) Nub. 238 *ἵνα με διδάξῃς ὥνπερ οὕνεκ' ἐλήλυθα.*

4. In Plut. 433 f. (XI. A 1. h) occurs the peculiar expression *ἀνθ' ὧν* equivalent to *ἀντὶ τούτων ὅτι.* The passage reads *ἢ σφὼ ποιήσω τήμερον δοῦναι δίκην / ἀνθ' ὧν ἐμὲ ζητεῖτον ἐνθένδ' ἀφανίσαι.*

5. There are several passages in which the relative (with no antecedent expressed) depends on two words, one in the principal clause and one in the dependent, which both govern the genitive case. Though we have naturally no right to speak of *attraction* in such examples, nevertheless the passages are worthy of observation in connection with the use of the relative without antecedent. Nub. 435 *τεύξει τοίνυν ὧν ἱμείρεις.* For *τεύξει* see VIII. C 2, and for *ἱμείρεις* VIII. E 7. Vesp. 678 f. *σοὶ δ' ὧν ἄρχεις, πολλὰ μὲν ἐν γῇ πολλὰ δ' ἐφ' ὑγρᾷ πιτυλεύσας, / οὐδεὶς οὐδὲ σκορόδου κεφαλὴν τοῖς ἐψητοῖσι δίδωσιν.* For *ἄρχεις* see VIII. H 1, and for *οὐδείς* VI. A 3. Ran. 1414 *οὐδὲν ἄρα πράξεις ὥνπερ ἦλθες οὕνεκα*; For *οὐδέν* see VI. A 3, and for *οὕνεκα* XI. B 13 b.

II. THE ARTICULAR INFINITIVE IN THE GENITIVE CASE

Aristophanes shows sixteen examples of this construction. The passages are classified according to the types of genitive employed, with cross-references to the chapters and sections where the various uses are treated.

a) Possessive genitive. (I. B 6.) Thes. 11 f. Ευ. *χωρὶς γὰρ αὐτοῖν ἑκατέρου 'στιν ἡ φύσις. / Μν. τοῦ μήτ' ἀκούειν μήθ' ὁραν;*

b) Objective genitive. (IV. A 1.) Plut. 254 *τοῦ πονεῖν ἐρασταί.* (5.) 508 *ξυνθιασώτα τοῦ ληρεῖν καὶ παραπαίειν.*

c) Genitive of origin. (V. D 3.) Thes. 94 *τοῦ γὰρ τεχνάζειν ἡμέτερος ὁ πυραμοῦς.*

d) Genitive with ἐρῶ (ἐράω). (VIII. E 5.) Vesp. 89 *ἐρᾷ τε τούτου, τοῦ δικάζειν.*

e) Genitive with ἀμελῶ. (VIII. F 6.) Plut. 557 *τοῦ σπουδάζειν ἀμελήσας.*

f) Genitive of separation. (IX. B 4. d) Eq. 525 *ἐξεβλήθη πρεσβύτης ὤν, ὅτι τοῦ σκώπτειν ἀπελείφθη.*

g) Genitive with a comparative. (IX. E 1.) Av. 1343 *οὐκ ἔστιν οὐδὲν τοῦ πέτεσθαι γλυκύτερον.*

h) Genitive with the prepositions ἀπό, ὑπό, περί, πλήν, and χάριν. (XI. A 2. c) Ran. 961 f. *ἀλλ' οὐκ ἐκομπολάκουν / ἀπὸ τοῦ φρονεῖν ἀποσπάσας* (sc. *τοὺς θεωμένους*). 9. j Eccl. 621 f. *Πρ. οὐχὶ μαχοῦνται. / Βλ. περὶ τοῦ; Πρ. τοῦ μὴ ξυγκαταδαρθεῖν.* 9. m Eccl. 586 *περὶ μὲν τοίνυν τοῦ καινοτομεῖν μὴ δείσῃς.* 9. o Ran. 809 f. *λῆρόν τε τἄλλ' ἡγεῖτο τοῦ γνῶναι πέρι / φύσεις ποιητῶν.* (13. h) Vesp. 94 f. *ὑπὸ τοῦ δὲ τὴν ψῆφόν γ' ἔχειν εἰωθέναι / τοὺς τρεῖς ξυνέχων τῶν δακτύλων ἀνίσταται.* 1045 *ἃς ὑπὸ τοῦ μὴ γνῶναι καθαρῶς ὑμεῖς ἐποιήσατ' ἀναλδεῖς.* (B 29.) Vesp. 761 f. *Φι. λέγ' ὅ τι βούλει πλὴν ἑνός. / Βδ. ποίου; φέρ' ἴδω. Φι. τοῦ μὴ δικάζειν.* (33.) Plut. 1009 *τοῦ λαβεῖν μὲν οὖν χάριν.*

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ADDENDA ET CORRIGENDA

Ach. 775 *τὺ δέ νιν εἶμεναι τίνος δοκεῖς*; should stand on page 5. *χοῖρον* is used by the Megarian in its literal sense, not in its obscene sense as understood by Dicaeopolis. Eccl. 1046 *τὴν γραῦν ἀπαλλάξασά μου* should be placed on p. 120 with the other constructions where the genitive depends on verbs of removing. This use is to be distinguished from those on page 117 where *ἀπαλλάττω* = *release* (accusative of person and genitive of thing).

Page 5, last line, read Πιττάλου. Page 165, lines 16 f. read *comparata*. Page 231, column 2, line 3 read **986** for **936**.

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